



SEPTEMBER 1956

The IMPROVEMENT ERA



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EXPLORING THE Universe

by Dr. Franklin S. Harris, Jr.

LAST YEAR 19,962 book titles were published in the United Kingdom and 12,589 in the United States. A survey made by the American Institute of Public Opinion and foreign affiliates found only 17 percent of adults were reading books at the time of the most recent survey in the United States compared with 29 percent in a 1937 survey. Recent surveys in Canada found 31 percent, Australia 34, and England 55 percent reading at time of survey. In the United States 57 percent of the high school and 26 percent of the college graduates have not read a book in the past year. Five of six college graduates had not read a serious book outside their fields of special interest during the preceding several months.

MEASUREMENTS ON 1/10 acre plots by the Intermountain Forest and Range Experiment Station in the Wasatch Mountains of Utah found that for an eleven-year period, 1936-45, there was a total of 448 inches of precipitation with a trace of surface runoff and no eroded soil when the original aspen-herbaceous cover was present. When the same area was denuded of cover in the six-year period 1947-1952, there were 271 inches of precipitation, 2.9 inches of surface runoff and 60.6 tons of soil per acre eroded away.

DR. R. S. MANLY of Tufts Dental College has spent two years testing nearly 2,000 substances as anti-enzymes, of which about a hundred stop acid production. Research is continuing to find which substances will be most effective and also non-toxic for use on teeth.

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SEPTEMBER 1956

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Adam and Eden

by Dr. G. Homer Durham

VICE PRESIDENT, UNIVERSITY OF UTAH

EACH OF US identifies himself with the concept of territory, land, country, a district, or other part of the earth's surface. When we say we are Englishmen, Canadians, Frenchmen, Americans, Mexicans, we usually think of ourselves on a plot of ground, a spot on the map. We belong to a ward, a stake; we live in a city, a county, a state or province; or in a branch, a district, or a mission. We work for a certain company and serve a certain "territory." We are much identified with imaginary lines drawn on the map. They are carried in our minds as real and permanent (or semi-permanent) guide lines to all that we do.

Most human organization has to do with the concept of territory and territoriality. Even our professional societies and associations are called the "Los Angeles County Medical Association," or the "British Medical Association," or carry some other tie to lines on the map.

The land and control of a piece of it, the sense of property, loom large in human affairs. Abraham left Ur of the Chaldees and sought a new land of promise. The quarrels of his descendants over occupancy of that land make some of today's headlines.

A curious parallelism marks man's sojourn on the land. In the main, history and literature celebrate the city or village and the city dweller. There are notable exceptions. But take the Bible, and note how important are the cities and towns: Ur, Hebron, Jerusalem, Bethlehem, Jericho, Tyre, Sidon, Antioch, Damascus. Pastoral scenes are plentiful. But after Jacob and Moses, how many stories, events, or incidents can you visualize in a rural farm situation—that is, apart from either an urban, nomadic, pastoral, tribal group (like Moses and Israel) seeking an urban setting? In secular affairs, Athens, Sparta, Thebes, Troy, Rome, Paris, London, New York, Moscow, Peiping, Calcutta seem to tower over life and events. Even in Asia, the Chinese, Mongol, or Hindu village and village culture seem to predominate.

Plato in his *Republic* depicts the ever-increasing complexity and specialization which characterize the city. The word *civilization* itself, as it has come into the

English language, means the life of the city and the city dweller. At the same time, the conception of each man sitting under his own vine and fig tree, man on the land, on his own piece of land, in control of it, and master of his little rural kingdom, is a thread running throughout all our literature. If civilization is the result of city growth and city life, the memory of man seems to run back to an earthly rural paradise, an Eden of private occupancy. Man then projects the memory of the race into his future dreams.

In the United States of America in the nineteenth century, the dream of free men on free land reached grand proportions. The Mississippi Valley and the western plains filled up with men and women on their own family farmsteads. In the Utah frontier, as Dr. Lowry Nelson's studies of the Mormon Village have demonstrated, the compact village, city, or town

pattern was retained. The people lived in the town and worked on the farm. In many places elsewhere, the people both lived and worked on the farm. Villages and cities grew up later at the crossroads. The Mormon people seem characteristically to have viewed themselves as "farming" people; as people living "on the land," i.e. as rural or country folk. This has probably never been really true. Certainly today Mormons are an urbanized group. They are commercial, industrial, professional, service workers in the main, not farmers. Why do we think of ourselves as a society of farmers? As country folk? And, why do most Americans? Do most of the inhabitants of the world's cities and villages think of themselves as rural rather than urban? Adam, Eve and their Eden, the concept of an earthly paradise lost—and the urge to regain that paradise—seems to be a powerful image. It may be twisted, bent, distorted. But from station wagon and swimming pools in suburbia, to geranium boxes in the tenements, the image seems ever-present today, at least in North America and Western Europe.

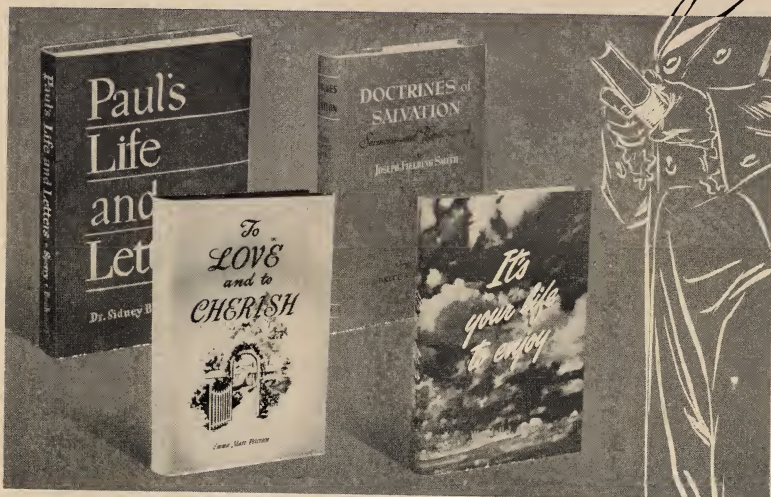
In carrying this image in our minds, together with the constant reminders of territoriality, are we missing some of the real perspectives of contemporary

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"The Voice of the Church"

VOLUME 59

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The Church of
Jesus Christ
of Latter-day Saints

The Cover

The golden-haired girl in a swing in
autumn is our cover subject this Septem-
ber. It is the full-color photography of
Bob Taylor.

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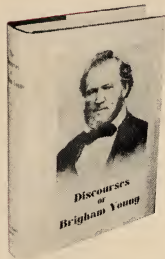
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SEPTEMBER 1956

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TWO NEW MEMBERS OF YWMIA GENERAL BOARD



Lorna M.
Tayler

LORNA M. TAYLER and Dorothy Jacobson, both Salt Lake City high school teachers by profession, have been called to the general board of the Young Women's Mutual Improvement Association.

Miss Tayler was graduated from the University of Utah. She has also attended the University of Hawaii and has taught art in Honolulu. She was a member of the former Salt Lake Theatre group. Her Church activities have included supervisor of the Junior Sunday School in Liberty Ward, Gleaner instructor in Liberty Ward, Junior Gleaner instructor in Harvard Ward, stake YWMIA secretary, activity counselor, and president of YWMIA in Liberty (Salt Lake City) Stake.

Miss Tayler's first assignment with the general board will be with the drama committee.



Dorothy
Jacobson

Miss Dorothy Jacobson, like Miss Tayler, was graduated from the University of Utah and was a member of the former Salt Lake Theatre group. She has served in the following YWMIA positions; as president, age-group counselor, Bee Keeper, drama director, and attendance secretary in the Wilford Ward; Bee Keeper in Grant (Salt Lake City) Stake, and as East Mill Creek (Salt Lake City) Stake drama director.

Miss Jacobson's first assignment with the general board will be with the speech committee.

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THE CHURCH MOVES ON

A Day To Day Chronology Of Church Events

June 1956

20 MORE THAN five thousand persons, each seventy years of age or older, representing all creeds and colors, were guests of the Church at the annual Old Folk's Day in Salt Lake City.

24 PRESIDENT David O. McKay dedicated the Cassia (Idaho) Stake house—Oakley First and Second Ward chapel.

President Joseph Fielding Smith of the Council of the Twelve dedicated the chapel of the Emery Ward, Emery (Utah) Stake.

Elder LeGrand Richards of the Council of the Twelve dedicated the chapel of the Mt. Pleasant First and Fourth wards, North Sanpete (Utah) Stake.

Elder Richard L. Evans of the Council of the Twelve dedicated the chapel of the Highland View and Highland View West Ward, East Mill Creek (Utah) Stake.

Elder John Longden, Assistant to the Council of the Twelve, dedicated the chapel of the Brentwood Branch, San Joaquin (California) Stake.

Elder Eugene C. Ludwig sustained as president of Grant (Salt Lake City) Stake, with Elder Horace W. Tame and William Sterling Evans as his counselors. Elder Tame was serving as second counselor in the former presidency. President Oscar J. Harline and his first counselor, Elder George W. Fowler, were released.

Elder Boyd L. Fugal was sustained as president of the Timpanogos (Utah) Stake, with Elders Elwood Allen and Ertmann H. Christensen as his counselors. They succeed President Merrill N. Warnock and his counselors, Elders Vilace N. Radmall and Lewis E. Olpin.

Elder Glen A. Christensen sustained as first counselor to President Leo A. Crandall of the Kolob (Utah) Stake, succeeding Elder Perry D. Goodliffe, who was moving from the stake. Elder Christensen was serving as second counselor. Elder Ernest A. Strong, Jr., sustained as second counselor.

29 THE MIA CONFERENCE of Southern California opened. It had been preceded by several days of institutes and road show performances.

30 THE DAY was devoted to departmental sessions at the MIA conference in Southern California.

July 1956

1 THE MIA CONFERENCE of Southern California concluded with general sessions in Los Angeles, under the direction of President J. Reuben Clark, Jr., of the First Presidency, Elder George Q. Morris of the Council of the Twelve, and the general executives of the Mutuals.

6 THE FIRST PRESIDENCY appointed Elder Henry Ray Hatch president of the newly-created Idaho Falls Temple Mission. President Hatch selected Elders Oscar W. Johnson and Joseph M. Tucker as his counselors.

7 IT WAS ANNOUNCED that the old John Johnson farm and home in Hiram, Ohio, has been purchased. According to Church history, the Prophet Joseph Smith lived at this home for three years during the early rise of the Church. There he received fifteen revelations which are recorded in the Doctrine and Covenants. Approximately ten acres of ground will be retained with the home, and the remainder of the farm, approximately 150 acres, will be sold, according to a spokesman for the Church Historic Sites Committee. It is expected that a missionary couple will be sent to the newly purchased homestead and that it will be maintained as an information center.

8 ELDER LeGrand Richards of the Council of the Twelve dedicated the chapel of the Pocatello Thirteenth and Seventeenth wards, Pocatello (Idaho) Stake.

13 THE SALT LAKE Tabernacle Choir presented the first of two evening concerts at the Red Rocks Music Festival near Denver, Colorado. Some of their numbers were accompanied by the Denver Symphony orchestra.

14 THE SALT LAKE Tabernacle Choir joined the Denver Symphony Orchestra in presenting Brahms' German Requiem at the Red Rocks Music Festival near Denver, Colorado.

15 THE SALT LAKE Tabernacle Choir presented its regular Columbia Broadcasting System radio program from the Red Rocks amphitheater, near Denver, Colorado. (This was the beginning of the twenty-eighth year of nationwide broadcasting by the choir.) Afterwards the group gave an hour-long concert in this natural amphitheater.

17 SALT LAKE CITY began its "Days of '47" celebration in honor of the arrival of the pioneers. In the days to follow there were concerts, a pageant in Pioneer Park, rodeo performances, sunrise services, long-distance swimming events in Great Salt Lake, and the traditional parades. The theme of the 1956 celebration was: "They Came in '56 in Handcarts."

21 IT WAS announced that the average over-all attendance of the Church membership at Sunday School has increased 10.5 percent in the period from 1945 to 1955. General Superintendent George R. Hill said that in 1945 the percentage of attendance at Sunday Schools throughout the Church was 28.2, and in 1955 it had increased to 38.72 percent, or an average of one percent increase each year. Total enrollment for the Church in Sunday School on December 31, 1955, was 1,196,780. The average weekly attendance in 1955 was 406,800 pupils and 56,627 officers and teachers.

22 RELIGIOUS services in the wards and branches of the Church honored the coming of the Pioneers into the valley of the Great Salt Lake 109 years ago.

24 THE ANNUAL pioneer celebrations came to a close in Utah communities and wherever the Church is organized.

In Salt Lake City there was a gigantic parade, a luncheon honoring the few remaining pioneers, the unveiling of a bust of Brigham Young in the Utah State Capitol building by the Brigham Young family organization, the final performance of the rodeo, and a concert tableau in the Salt Lake Tabernacle, featuring the Tabernacle Choir and guest soloist Carl Palangi.

25 THE FIRST PRESIDENCY announced the appointment of Elder Lorin N. Pace as president of the Argentine Mission, succeeding President Lee B. Valentine. President Pace, who has recently been situated in Honduras in the US diplomatic service, is a former resident of Salt Lake City. He filled a mission in Argentina about ten years ago. Accompanying him to the new field of labor will be his wife, the former Marilyn Haymore, and their three children.

(Concluded on page 670)

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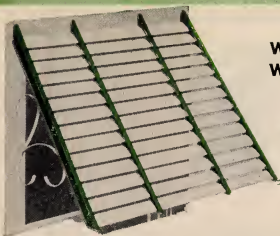
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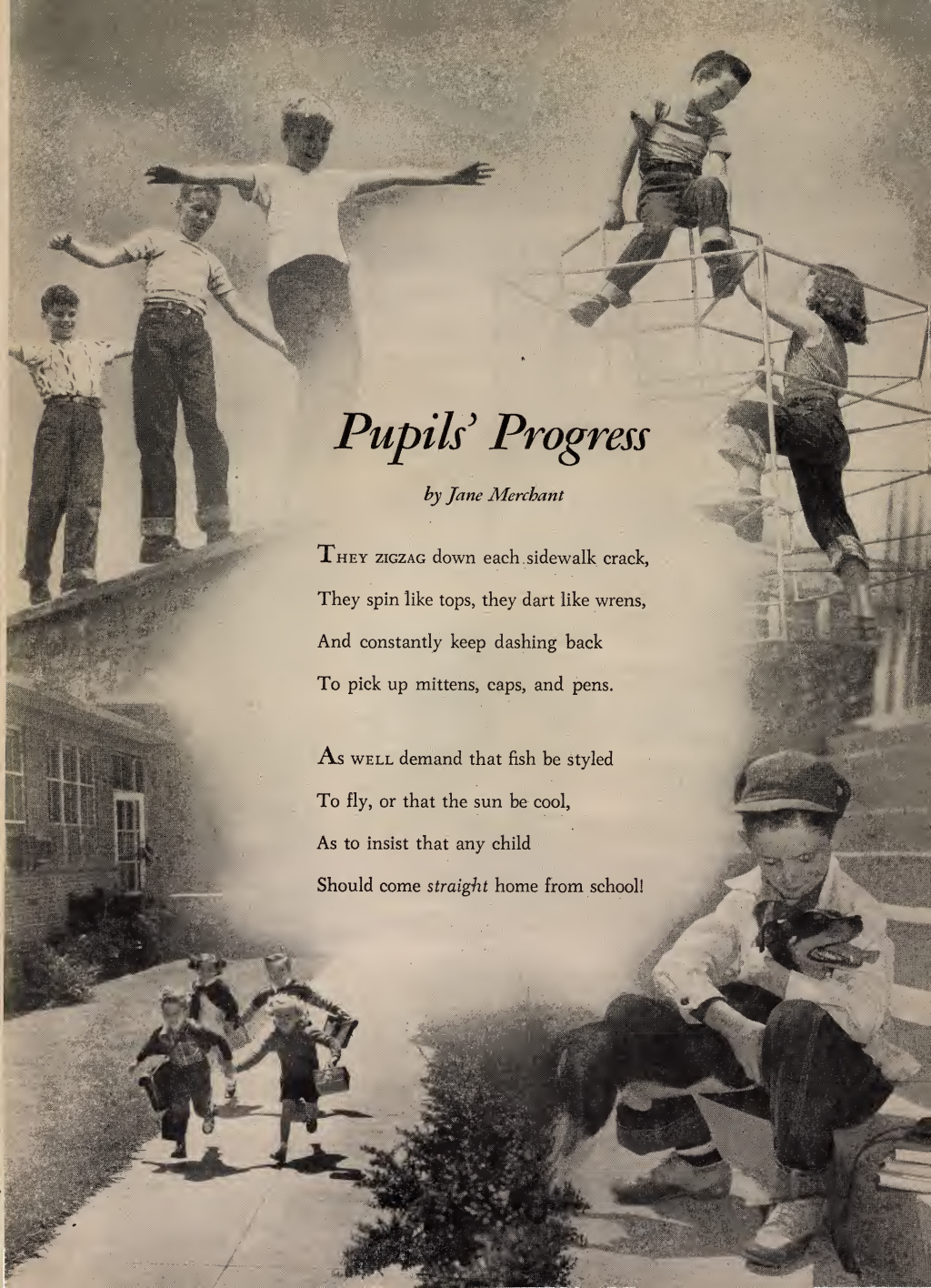
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Pupils' Progress

by Jane Merchant

THEY ZIGZAG down each sidewalk crack,
They spin like tops, they dart like wrens,
And constantly keep dashing back
To pick up mittens, caps, and pens.

AS WELL demand that fish be styled
To fly, or that the sun be cool,
As to insist that any child
Should come *straight* home from school!



SCHOOL DAYS

By Gladys Hesser Burnham

SHE HELD my hand as we walked to school,
Shyly possessive, finding her way,
As all six-year-olds start out in the world
Feeling important, still hating to say
Good-bye after roll call when Mother must
leave.

Heartaches on both sides were big yesterday.

Today she is at college, feeling her wings.
A letter says, "See you some week-end near,
The boys are sublime—it is all paradise!"
Suspicion of marriage stab at my heart;
I answer gaily, though this breaks a bond—
Heartstrings are shattered to make each new
start.

CORN

By Helen Harrington

ALMOST two thousand years ago
Christ's disciples walked along a row
of grain and ate of it. Upon that morn,
they—like men before them—found that
corn
is good in time of hunger and a taste
to satisfy the tongue. Jacob, faced
with famine, sent his sons to Egypt for it
lest they die, and joyously exquisite
were songs that David, the sweet singer,
knew—
sung by the valleys where the green corn
grew.

The blade, the ear, then full corn in the
ear—
still the pattern—and the fields appear
rich with sustenance for man. Each hill
and bottomland, the great machines that
till
and harvest, trucks, and mills, and stores
join in endeavor to provide a food
healthful and pleasant for the multitude.

Still do the valleys shout, the green hills
sing,
Still are men eager in the garnering!

BREAKING OF THE DROUTH

By Martha Sherwood Johnson

THE FARMER, standing in his doorway,
breathes
An air made sweet with cruelly needed rain,
As grateful trees uncurl drouth-nibbled
leaves

And ponds grow full again.
He knows the stark necessity
Of hauling daily water through the blast
Of searing winds, and hub-deep dust
Is now a nightmare of the past.

It is too late for summer hay, but he may
plant, before

The frost comes, now, and rib-bound stock
may munch
Green grass once more.

The breaking of the drouth has left him
warm

With thankfulness—his heart is made
So strong he feels he can reach up and
touch

The topmost curve of semi-circles, appli-
qued

In double rainbow's tints, against the dark
blue of the storm.

THE HILL CUMORAH

By Evelyn Tooley Hunt

AGAINST the backdrop of a summer night
The folded velvet of a darkened hill
Displayed behind an arc of shafted light
A statue, tall and slender, white and still,—
The statue of Moroni, like a gem
Set forth in splendor to invoke the gaze
Of passersby. And I was one of them,
The tens of thousands who had gone their
ways

But who now stopped, and looked again,
and saw
The moving pageant, heard the gloried
sound

That reaffirmed the Witness and the
Law . . .
And knew the place I stood was holy
ground.

SUNSET CIRCUS

By Thelma Ireland

THE sunset-tinted mountains
Like trained seals, painted rose,
Are balancing red balls of clouds
On each one's pink-tipped nose.



—Photo by Wayne B. Hales

SEPTEMBER

By Nell Womack Evans

JEWELS of hummingbirds top hollyhocks red,
Avian helicopters hovering o'er head;
Thickets of berries on a rambling fence line,
Loose clusters of beauty in shades pink to
wine;

Wild asters in medleys of violet and blue;
Species of honeysuckle in orange-yellow
hues;

Black-eyed Susans, goldenrod on sunny
slopes

Watch bittersweet pose scarlet seed en-
velopes.

It is September's mad floral display.
Spring in her youth was never more gay
Than this summer's farewell in colors so
bold—

Warmth to protect against winter's cold!

PRESERVING TIME

By Ila Lewis Funderburgh

FRESHEST fruit, ripened and luscious,
Sugar by generous pound,
Jars and a big long-handled spoon,
A kettle that's deep and round;
Steady and gentle boiling,
Stirring and skimming with care,
And oh, the wonderful fragrance
That fills the summer air!

Are my preserves successful?
I can tell in a little while;
Does every child within smelling range
Bring a slice of bread and smile?

A SONG OF WORKERS

By Clarence Edwin Flynn

THE STRONG go forth to labor
When dawn is in the sky,
When worthy tasks are waiting,
And strength and hope are high.
They meet the hours of challenge
Until the close of day
When evening brings them resting
To meet another day.

The strong go forth to labor
Under the morning's gleams.
Their hearts are full of courage.
Their eyes are bright with dreams.
Fearless they are and ready
Because their hands are free
To build the hope of ages,
The world that is to be.

SUMMER NIGHTS

By Alice Josephine Wyatt

IT IS ENOUGH to sit on summer nights
Alone where crickets chirp their giddy
song.

It is enough to see the glowworm lights
Weaving noiselessly, a jeweled throng
Of beings unconcerned about their source,
Untroubled by the mystic, higher plan,
Unorganized for taking things by force,
Lacking ambitions of the greater man.

It is enough to watch a dancing star
Performing for the universe to see.
Less simple things would interfere and

mar
The deep enchantment of the night for me.
It is enough. A man does not contend
Who finds the universe to be his friend.

MY HEART TURNS BACK

By Georgia Moore Eberling

MY HEART turns back to days that are no
more
When purple dusk creeps in at sunset's door;
Night is a mother whose soft words restore
The hope that faded, and the dream that's
lost

Night whispers, "Float, my child, on sleep's
vast ocean;

Ahead's a summer harbor, where no frost
Of disappointment burns, nor pain's emo-

tion."

The heart is hushed, and all the day's
black thunder

Is stilled; the world is blest with star-flung
wonder.

THE IMPROVEMENT ERA



Some Thoughts On Happiness

by President David O. McKay

TRUE HAPPINESS is found in the paradoxical saying of the Savior, "He that loseth his life for my sake shall find it." (Matt. 10:39.) Our lives are wrapped up with the lives of others, and we are happiest as we contribute to their happiness.

* * * *

Happiness is the end and design of life, for man is that he might have joy. The real purpose of life is happiness. Obedience to God's will brings that happiness and abundance of life.

* * * *

There are seeds of happiness planted in every soul. Our mental attitude and disposition constitute the environment in which these seeds may germinate. There is as much need for sunshine in the heart as for sunshine in the world.

* * * *

Everybody can enjoy a glorious sunset. You would have to pay a great sum for a painting by a skilled artist. Only the wealthy can afford it, but almost any evening we can look at a brilliant western sky, and each one of us can say, "That's mine." Too few of us appreciate what this means.

* * * *

The opposite to this happiness comes as thieves in the night, thieves of jealousy, hatred, animosity, and the like.

* * * *

Many people have lost the proper sense of values and have sought peace and happiness in vain in the acquisition of wealth at the expense of spiritual growth.

* * * *

To seek happiness or even contentment in acquisition of worldly things alone is to lose sight of the highest purpose of life. And that is one reason why there is discouragement and why there is despair generally in the world. The seeking

of material things has been the end, and when they are suddenly wiped away, men are distracted.

There are three means of achieving the happy, abundant life: first, making God the center of one's life; second, using the free agency given to man; and third, rendering service to others.

* * * *

There are signposts along life's highway which, if followed, will lead any man to do the Lord's will, to know his Son, the Redeemer of the world, to know whom is eternal life. And while we are gaining this great knowledge which leads to immortality, we find the greatest happiness in mortality that can be experienced by the human soul.

* * * *

Wherein then does the secret of happiness lie? The Savior gave us the key to it when he said: "The kingdom of God is within you." The power is within men to choose the right or to choose the wrong. Happiness is not an external condition: it is a state of the spirit and an attitude of the mind.

* * * *

My experience has taught me that the safe anchor of the soul, and indeed, the security and happiness in life, are founded upon a faith in God, upon a faith in the divinity of Jesus Christ and in his gospel of peace and life, upon a faith in the efficacy of prayer, and in the power of the priesthood as bestowed upon the Prophet Joseph Smith and through him conferred upon others who have been and are worthy to receive this blessed possession.

Such a faith becomes as fixed and constant in its guidance as the Polar Star. It enables one to overcome trials and discouragements, to face life with courage, to meet disaster with fortitude, and to find true happiness on earth.

The Editor's Page

Your Question



by Joseph Fielding Smith

PRESIDENT OF THE COUNCIL OF THE TWELVE

Who are the Gentiles?

Question:

"In the Gospel Doctrine class we are studying The Acts of the Apostles, and the question arose, who are the Gentiles? There was a difference of opinion. Are the Gentiles of the blood of Israel? Will you kindly inform us?"

Answer:

The definition in the *Standard Dictionary* of a Gentile is as follows: "(1) Among the Jews, a person of a non-Jewish race or faith; one who is not a Jew. (2) Among Christians, one who is neither Jew or Christian; a pagan; heathen. (3) Among the Mormons, one not a Mormon. 2 *Gram.* A noun or an adjective denoting race or country. 3 A member of a gens or clan."

This definition does not enlighten us in relation to the original meaning, nor does it accurately fit the doctrine of the Church of Jesus Christ of Latter-day Saints. There are many races on the earth not members of the Church whom the Mormons do not class as Gentiles. The Polynesians, the American Indians, Jews, Arabs, and other races of Semitic origin who trace their lineage back to Abraham are not Gentiles in the strict sense of the word. The African Negroes, according to Mormon teachings, are not Gentiles.

The first use of the word is found in Genesis 10:5, in reference to the sons of Japheth, son of Noah, and reads as follows: "By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations." Both Dr. Adam Clark and Dr. Thomas Scott, in their comprehensive commentaries refer to the people who settled Europe, Asia Minor, England, the United States, and Canada, as being of the Gentiles.

The name *Gentile* to a great extent has lost its original significance. It was not used in an opprobrious sense and not in derision in biblical times, but referred to certain peoples who had not descended from Abraham. However, in the blessing the Lord gave to Abraham he extended favors even to the Gentiles:

"And I will make of thee a great nation, and I will bless thee above measure, and make thy name great among all nations, and thou shalt be a blessing unto thy seed after thee, that in their hands thy shall bear this ministry and Priesthood unto all nations;

"And I will bless them through thy name; for as many as receive this Gospel shall be called after thy name, and shall be accounted thy seed, and shall rise up and bless thee, as their father."¹

Before the days of the coming of Jesus in his ministry the Jews looked upon those not of their race as inferior because they were not the seed of Abraham. They boasted of their superiority because they were of the seed of Abraham. When the Savior came in his

ministry, he may have lent some color to this thought, for he declared that he was sent only to the house of Israel. One striking example was his answer to the woman of Canaan: "I am not sent but unto the lost sheep of the house of Israel."² Likewise in the call of his apostles he said: "Go not into the way of the Gentiles, and into any city of Samaritans enter ye not: "But go rather to the lost sheep of the house of Israel."³

The ministry of our Lord was confined to Israel, except in the special cases where those of other nations by exceeding faith sought him for blessings. After his resurrection he commissioned his servants to go into all the world and preach the gospel to every creature; thus he widened the field to cover the whole earth.⁴ It was difficult for his apostles to grasp the significance of this commission, so well had they been trained in the thought that the gospel was for Israel only. Following the conversion of Cornelius their views concerning the gospel broadened, and they went forth as they had been commanded to do.

In the Dispensation of the Meridian of Time, the gospel was first preached to the Jews, and when they rejected it, then it was carried to the Gentiles. In this Dispensation of the Fulness of Times, the gospel is first to the Gentiles and then is to go to the Jews. The first have become last and the last first in this dispensation in fulfillment of the teachings of our Lord.

The ancient prophets, Isaiah, Jeremiah, and others understood this order and great promises were made by them to the Gentiles. In the restoration of the gospel in our day it came "by way of the Gentile,"⁵ and to the Gentile nations it has been taught, and by them it will be carried to the Jews and the scattered house of Israel.

Latter-day Saints pride themselves because they are of Israel; but they are also of the Gentiles. We are the descendants of those members of the house of Israel who were scattered among the Gentiles to be a blessing to the Gentile nations and make them of the blood of Israel through the gospel. The scattering of Israel among the nations was not intended merely as a punishment, but as the leaven which would leaven the Gentile nations and make them of the blood of Abraham, according to the promises given to Abraham. The Book of Mormon came by way of the Prophet Joseph Smith, a descendant of Ephraim, yet it came "by way of the Gentile," and in the time of the Gentiles.

Joseph Fielding Smith

¹Abraham 2:9-10.

²Matt. 15:24.

³Matt. 10:5-6.

⁴See Mark 16:15-16.

⁵Title page of Book of Mormon. D & C 29:9.



President David O. McKay Reaches 83 Years September 8, 1956



THE DICTIONARY defines the given name *David* as "the beloved." Certainly there is no better description of President David O. McKay, our prophet and leader who attains the eighty-third anniversary of his birth, September 8, 1956.

The life of President David O. McKay has been well chronicled. (Still, hardly a week goes by without someone communicating with the Ena office and requesting biographical material about him.)

First called to the Presiding Councils of the Church as a member of the Council of the Twelve in April 1906, he soon found himself in the great Sunday School cause. In the early 1920's he was the first apostle in modern days to circle the earth on a world-wide mission tour.

After twenty eight and one-half years of service in the Council of the Twelve, he was called; in October 1934, to the First Presidency, where his task was much of the administrative work of the Church. He has been "President McKay" now to a full generation of Church folk.

In the comparatively short five and one-half years since he became President of the Church, our world-traveling leader has brought, as he has visited our missions and stakes in the earth, a fuller realization of the true meaning of brotherhood in the Church. (And this in a Church that has always proclaimed the brotherhood of man.)

His leadership, spirituality, and calm, wise guidance have won untold friends not only for himself but also for the Church and for America.

It is doubtful if his popularity and personal appeal have ever been excelled by a leader of the Church. At general conference time, vast crowds gather in his path for a glimpse of this handsome, white-haired President.

He is as much at home with the leaders of the world as he is with a group of children who come to visit him at his office or who cluster around him following a Church meeting.

We read of his going out to the far places in the stakes and missions of the Church to participate in some activity. Sometimes it is for a regional holiday and observance; more often it is to dedicate a Church building, to bring to final glorious reality the dream of many years for the Saints in the area. We read his speeches that he gives on such occasions. They are masterpieces. And we realize that after he stands at the pulpit for oftentimes an hour or longer, he stands for at least that long greeting the people who have come to the meeting to see and hear his words and wisdom. For all there are a smile and a hearty handshake. There are books and programs to be autographed by the dozens.

President David O. McKay is a

man of great personal courage. He has the keen insight of what should be done, and he boldly charts the way to accomplish the task. It is a thrill to watch him set the pace and pattern of a program at those times. Once the path is indicated, he waits for the results, knowing that results will come as expected.

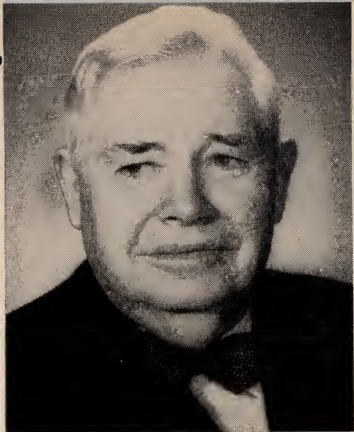
He has great faith in the future, great faith in the people, great faith in the destiny of the Church, and his decisions and planning show the results of such faith.

We saw him, together with his lifelong companion, Sister McKay, at the music and speech festival at the MIA conference in June. It was one of those rare occasions when he could sit in the body of the Tabernacle, and he was enjoying it. After the benediction President and Sister McKay found themselves as usual surrounded by admiring young folk. As they shook hands and chatted with them, it was apparent they were happy to be in the presence of these young people.

Almost daily President McKay's car is in the Church parking lot early in the morning, and it is usually one of the last to leave in the evening.

Surely the God of modern Israel is answering the daily prayers of the faithful Saints to sustain the life of their present-day Prophet. May he be with us to counsel and to lead us for many years to come!

Happy birthday, President McKay!



President J. Reuben Clark, Jr. Attains 85 Years of Age

September 1, 1956



PRESIDENT J. Reuben Clark, Jr.'s first talk in a public meeting, according to his father's diary, was a biographical sketch of the life of Christ. He was fifteen years of age at the time. He must have taken to his subject. Over the years the Church has been made rich by thoughts that have come from his tongue and pen on Jesus the Christ. President Clark will be eighty-five years of age September 1.

As a youth in his native Grantsville, Utah, he served as treasurer of the Primary Association and as president of his deacons' quorum.

Coming to Salt Lake City for an education, he obtained work as clerk for the curator of the Deseret Museum. In the words of Elder James E. Talmage, the curator, this was to be regarded as a foreign mission. He served here from 1891 to 1898.

In 1894 he entered the University of Utah. He did six years of prescribed work in four years. He was graduated June 15, 1898, with a bachelor of science degree. He ranked first in his class scholastically and was president of the student body, managing editor of the *Chronicle* (student newspaper), and secretary to the president of the University of Utah, Dr. James E. Talmage. At the University of Utah he first met David O. McKay, a fellow student who was graduated in 1897, the year before J. Reuben Clark was.

In 1898 he became a teacher in the Salt Lake City Twentieth Ward Sunday School, and assisted in organizing what was said to be the first

graded Sunday School in the Church.

That same year, on September 14, 1898, he married Luacine Annetta Savage in the Salt Lake Temple.

He embarked upon a teaching career, serving as teacher and as principal of several schools in the state. Then in 1903 he became a student at Columbia University Law School. He obtained his bachelor of laws degree June 13, 1906. The year before he had been admitted to the New York Bar.

While in the East, he carried a missionary certificate to preach the gospel to the people of the United States, signed by the members of the First Presidency, President Joseph F. Smith and his counselors, Presidents John R. Winder and Anthon H. Lund.

He served the federal government by appointments from seven presidents of the United States. They were Presidents Theodore Roosevelt, William Howard Taft, Woodrow Wilson, Warren G. Harding, Calvin Coolidge, Herbert Hoover, and Franklin D. Roosevelt.

In August 1920, he decided to bring his family back to Utah. Soon his law offices in New York City and Washington, D. C., were closed, as he expected his third office, in Salt Lake City, to take his full time.

But the call to government service soon came again, and his activities in the 'twenties read like a capsule university course in political science and history: In 1921 he served as counsel and expert assistant to the American Commissioners at the conference on

the Limitation of Armament; the American-British Claims Arbitration 1924-25; the American-Mexican Claims Commission 1926-27; he was with Dwight Morrow in Mexico 1927-28; and in 1928-29 he was the US Under-Secretary of State. He had become counsel for the American International Corporation in 1913, where he served through 1923.

On June 7, 1925, he was appointed a member of the general board of the YMMIA, a position he held until April 1933. As a member of that board, on February 17, 1926, he became a member of the advisory editorial committee for THE IMPROVEMENT ERA.

He became the teacher of the advanced theological class in the Salt Lake City Twentieth Ward Sunday School in 1925, and worked out and had printed a *Harmony of the Gospels*, for use by the class. Over the years, and with countless more hours of study, the "harmony" became the groundwork for President Clark's book, *Our Lord of the Gospels*.

Throughout the years he spent in the East (Solicitor for Department of State and Under-Secretary of State) and in Mexico (he was appointed US Ambassador Extraordinary and Plenipotentiary to Mexico in 1930), one finds him maintaining standards and affiliation with the Church of Jesus Christ of Latter-day Saints.

While US Ambassador to Mexico, under President Herbert Hoover, President Clark preferred his lifelong habits of quiet study to extensive

(Concluded on page 660)



—H. Armstrong Roberts Photo

A Great Caring

by Mac B. Rose

"I only ask a great caring—an honest and humble caring about what happens to human beings . . ."

I do not ask of any man alive that he know all the answers. I only ask a great caring—an honest and humble caring about what happens to human beings and their hopes—and that I ask of myself as well as another. .

—Bonaro Overstreet

AFTER THE LONG worrisome day at the office, my heart beat a little faster as I entered the door in anticipation of a warm welcome and the sound of happy voices. Instead, the sound of muffled, convulsive sobs greeted my ears. The sobs of a heart-broken child chilled the very heart of me. I hesitated but a moment, then approached and placed my hand firmly on her shoulder, hoping she could feel the warmth of my love in my hand. After what seemed an eternity, she looked up at me with those swollen, big blue eyes, so beautiful, yet now nearly wild in fear. Through the tears she sobbed: "Why, oh, why, do they have to say such dreadful things about us? I never, never want to go to school again! I can never face my friends. I never want to see Mary or Bob! Mom, why did John go with the boys yesterday? Why didn't he stay at school? Why do you have to be away so much of the time? Why can't you stay at home with us? Why? Why? Why?"

What could I say to her? The mother heart in me ached as it had never ached before. I love my children and want them to be happy more than anything in life.

My work at the office had dragged all day. My heart was heavy because of John. How could he have forgotten

himself so completely? He had always been a good boy, as have my other children. But now he has been arrested. He has confessed that he played hooky from school and, with other boys, has helped cause great property damage. I cannot condone him. He was wrong. The newspapers have great headlines about the crime and juvenile delinquency in general. The people in our community are greatly upset and agitated. They say it must stop—and rightly so. Already many letters have been written and printed in the paper blaming parents for the increase in juvenile delinquency and especially the parent in a broken home. They say parents should be punished, that they should be held responsible for the acts of their children.

I have tried hard to be a good mother to my children and to fill in a vacancy left by their father's death. I have tried to provide opportunities for good wholesome experiences for my children.

Where have I failed? My boy is in serious trouble. My other children are almost beside themselves, frustrated and afraid. They do not understand the attack on our home. Must I shoulder the blame alone? What should I have done? Where have I failed my children?

The desperate plea of this mother was made in our community not so very long ago. From the pen of one who was a juvenile delinquent and who has paid dearly for his acts, we quote the following:

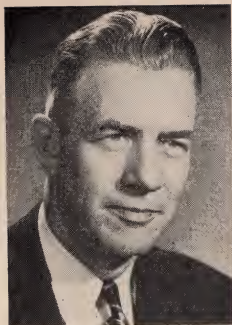
"We walked off together; my brother asked me what our father was talking about. I told him about war and whiskey, and they had been drinking. Let's play like we are drunk and the policemen are after us. That was all right with my brother for he thought things his father did was just the thing. So we joined two more neighbor boys, explained that we wanted to play drunk and tough men. Then they joined us in play.

"My brother and I pretended that we were fighting, and were hitting each other pretty hard. Finally he got mad and picked up a stick with a piece of wire on it, hitting me on the forehead. The wire struck deep. I ran over and hit him hard and we both went home crying. Mother came out to see what had happened. She treated the place where the wire had cut, not saying much because she and my dad were fussing about father coming home drunk."

True, those who run afoul of the law or who become problems in the home or in the school represent a great minority of our young folk. We are justly proud of our young people generally, and for them we are grateful. But regardless of this, far too many are bringing heartaches and great concern. Is there anything we can do to decrease the number of heartaches?

While it is difficult to explain the causative factors where children are in conflict and giving trouble, we do know that certain things contribute

(Concluded on page 662)



Elder Mark E. Petersen

CARRY OVER*

by Elder Mark E. Petersen

OF THE COUNCIL OF THE TWELVE

I GREET YOU MIA workers with pride and gratitude. I, too, am very grateful for the magnificent work which you do, for the glorious influence which you have with the youth of the Church. I commend you for your diligence and your untiring efforts, and pray that the Lord will continue with you and make you great ministers in his Church.

One of the inspired theme songs of the MIA is that lovely number which was written by Sister Ruth May Fox and Brother Alfred Durham, entitled, "Carry On." I believe there has never been a time when I have sung that song with you when my eyes have not filled with tears as I have come to that particular expression, "Youth of the noble birthright, Carry On." But each time as I sing it with you I am convinced that in order for the youth to carry on there must first come about a conversion to the principles we hope they will carry on in their lives, and that conversion in turn comes back very largely to us as MIA workers.

If we expect the youth to "carry on," we must make certain that there is a "carry over" also, a "carry over" of two kinds: a "carry over" in the precepts we teach, and a "carry over" in the practice of the gospel in our daily lives.

We sing another song very often in MIA—"True to the Faith": "True to the faith which our parents have cherished." Brother Curtis has told us so well here this morning that one of the reasons there is a "carry over" on the part of the youth in the home is that the parents have cherished the faith. That same principle must hold true with the officers and the teachers of the MIA. There must be a "carry over" from you to the youth

in terms of conversion to the gospel, or there never can be a "carry on," and so our responsibility is indeed great. We must understand the precepts. We must be sure our doctrines are true, and we must teach effectively those doctrines and those principles and those precepts to the youth of the Church with the one thought in mind of bringing about such a conversion within their souls that they will be impelled thereby to live the gospel and thereby "carry on."

So, brothers and sisters, there is a great responsibility on the part of each of us to examine our own selves and see whether there is the proper "carry over" so that there may be the follow-up of a "carry on."

We have been gathered here by the general boards, and they have given us wonderful and inspired teachings. Will those teachings of the general boards "carry over" to the stake boards and to the ward boards so that actual practice will bring about the conversion that we are seeking in the lives of the youth? As the general boards' teachings "carry over" to you, will your teachings "carry over" to the youth and establish faith in their hearts?

We must be so careful with our teachings. We must be so careful that we are teaching the proper doctrine, that we are pointing in the proper way, that all the signposts we set up point to the right road—the straight and narrow way which leads to salvation.

But then there is that second part, the practice as well as the precept. It takes fire to kindle fire, it has been said. Will the way we live the gospel convince the young people who observe us that they also should live the gospel? Do we practise what we preach? In our lives are we establishing a set of habits which will "carry over" into the lives of the people we influence so that they will have the same righteous habits? We can never suppose that there will be a "carry over" of obedience from disobedience.



Crowds gathering on Temple Square for the annual MIA conference.

We can never suppose that there will be a "carry over" of devotion and faithfulness from faithlessness. We must remember always that love begets love, faith begets faith, obedience begets obedience.

If you hope to teach modesty, are you modest? If you hope to teach chastity, are you chaste? If you hope to teach honesty, are you honest? If you hope to teach faith in the mission of Joseph Smith, do you have faith in the mission of Joseph Smith? If you hope to teach the principles of the Word of Wisdom, do you live the Word of Wisdom? If you hope to teach tithing, do you live the law of tithing? If you hope to teach belief in prayer, do you believe in prayer, and do you pray? Are you arranging that your life will be such that by your example your living habits may carry over to the youth of Zion so that they can "carry on?"

We sing "Carry On." How are we to interpret it—as a command or an invitation? Will you command the youth to "carry on," to go and do this and do that whether you do it or not? Are you going to say, "Do as

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*Address delivered at the annual MIA Conference, June 17, 1956.



Fruits of Wise Leadership*

by Elder Hugh B. Brown

ASSISTANT TO THE COUNCIL OF THE TWELVE

THE CHURCH recognizes in every individual a child of God. The God-image quality in man's nature is the root to his dignity. The MIA has been proceeding on the basis that each of these young persons is physical, mental, moral, esthetic, and spiritual. You, the officers have provided training in these fields, and the results of what you have been doing and are now doing are felt in the far corners of the earth. I say you have been reminding these young people of their God-like status. May I cite what Cronin wrote recently:

"The aim of human life and the satisfaction of each person's deepest desires must be inescapably to grow into greater likeness of God by active imitation of him, in intelligent living according to his plan."

You have been glorifying in the minds of these young people in your wards and stakes, and throughout the

Church, the idea of knowledge, of wisdom, of intelligence. You have been telling them, we are sure, that wisdom is not mere accumulation of fact, however encyclopedic or exact. Wisdom is not mere knowledge. It is its distillation. And as Drake said, "Wisdom is like honey. It results from many trips to many flowers, and like honey, it finds its function in furnishing sustenance to life."

May we say to you, and through you—general, stake, ward, mission, and branch officers of the MIA—may we say to you and through you to all the young people of the Church, in harmony with what Elder [Mark E.] Petersen has just said, if you would be among the noble, you must be noble. If you would be among the wise, you must be wise. If you would be among the pure in heart, you must have unsullied hearts. And if you would dwell in the kingdom of God, your actions must be such as will

make it possible for you to feel at home when you get there.

Someone has wisely observed, in fact it is an ancient proverb from Tibet, "He who knows and fails to practice the precepts, is like a man who lights a lamp in the darkness and then closes his eyes."

Yes, we plead through you, with all the young people of the Church, that you will gather wisdom as you go forward and realize that with it must go virtue. If you do not or cannot have an inner peace, all your pleasures will go sour. As Hippolytus said, "Some have sinned with safety but none with peace of mind."

Now, for a moment, may I say to you officers and teachers of the MIA, and the other auxiliary organizations of the Church—priesthood quorums and others—that your work flowers and bears fruit at times and in places which you little suspect—often in far places, far removed from the homes of these youths whom you teach. To illustrate that may I cite an incident, one which I have referred to in some of the stake conferences, which some of you might have heard, and those of you who have may have a few moments' quiet sleep.

I cite this incident to indicate that the young people of the Church, as represented by the boys in the service, have carried on magnificently. This incident occurred in England in 1944. I had gone to England at the request of the First Presidency as coordinator for the LDS servicemen. One Saturday afternoon I sent a telegram from London to the base chaplain of a certain area near Liverpool, saying, "I shall be in your camp tomorrow morning, and shall appreciate your advising the Mormon boys who are there that we will have a service at ten o'clock."

When I arrived in that camp there were, as the count afterwards proved, seventy-five Latter-day Saints, all in uniform, and quite a number in battle dress. The chaplain to whom I had sent the wire proved to be a Baptist minister from the Southern States. He was waiting, too, for my arrival, and as these young men ran out to greet me, not because it was I, but because of what I represented, and as they literally threw their arms around me, knowing that I was representing their parents as well as the Church, this minister said to me: "Please tell me how you do it?"

"Do what?"

(Continued on following page)

*Address delivered at the annual MIA Conference, June 17, 1956.

Fruits of Wise Leadership

(Continued from preceding page)

"Why," he said, "I did not get your wire until late this morning. I made a hurried search. I found there were seventy-six Mormon boys in this camp. I got word to them. Seventy-five of them are here. One is in the hospital. I have over six hundred men of my church in this camp, and if I gave them six months' notice I could not get a response like that," and then he repeated, "tell me how you do it."

I said, "Sir, if you will come inside, perhaps you will see." We went into the little chapel. The boys sat down. I asked "How many here have been on missions?"

I think fully fifty percent raised their hands. I said, "Will you and you and you," and I pointed to six of them, "come and administer the Sacrament. And will you and you and you," and I pointed to six others, "please come and sit here and be prepared to speak."

Then I said, "Who can lead music?" A number of hands were raised. "Will you come and lead the music? And who can play this portable organ?" There were several hands, and one was selected. Then I said, "What would you like to sing, fellows?" And with one voice they replied, "Come, Come Ye Saints."

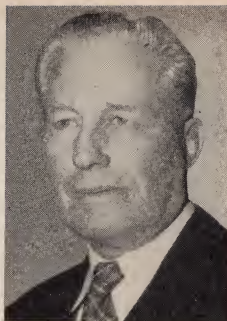
We had no hymnbooks. The boy sounded the chord. They all arose. I have heard "Come, Come Ye Saints" in many lands and by many choirs and congregations, and without in any way reflecting adversely on what we usually do and hear, I think I have heard "Come, Come Ye Saints" sung only once when every heart seemed bursting, as they sang every verse without books. When they came to the last verse, they didn't mute it, they didn't sing it like a dirge, but throwing back their shoulders, they sang out until I was fearful that the walls would burst: "And should we die before our journey's through, happy day, all is well," and I looked at my minister friend and found him weeping.

Then, one of the boys who had been asked to administer the Sacrament knelt at the table, bowed his head and said, "Oh, God, the Eternal Father," then he paused for what seemed to be a full minute, and then he proceeded with the balance of the blessing on the bread. At the close

of that meeting I sought that boy out. I put my arm around his shoulders, and said, "Son, what's the matter? Why was it so difficult for you to ask the blessing on the bread?" He paused for a moment and said, rather apologetically, "Well, Brother Brown, it isn't two hours since I was over the continent on a bombing mission. As we started to return, I discovered that my tail assembly was shot away; that one of my engines was out; that three of my crew were wounded, and it looked like it was absolutely impossible to reach the shores of England. Brother Brown, up there I remembered Primary and Sunday School, and MIA, and home and Church, and up there, when it seemed that all hope was lost, I said, 'O God, the Eternal Father, please support this plane until we reach a landing field.' He did just that, and when we landed I learned of this meeting, and I had to run all the way to get here. I didn't have time to change my battle dress, and then when I knelt there and again addressed the Lord, I was reminded that I hadn't stopped to say thanks. Brother Brown, I had to pause a little while to tell God how grateful I was."

Well, we went on with our meeting. We sang. Prayers were offered, and these young men, with only a moment's notice, each stood and spoke, preached the gospel of Jesus Christ to their comrades, and bore their testimonies, and again I say with due respect to the various ones with whom I have associated and labored, they were among the finest sermons I ever heard. Then the time was up, and I said, "Fellows, it's time for chow. We must dismiss now or you will miss your dinner." And, again almost with one voice, they said, "We can eat army grub any time. Let's have a testimony meeting." So we stayed another hour and a half while every man arose and bore witness to the truth of the restored gospel of Jesus Christ, and each one in turn, in his own way, said, "I know that God lives, I know that the gospel is restored, I know that Joseph Smith was a prophet of God." Again I looked at my friend, and he was weeping unashamedly.

At the close of that meeting this minister said to me, "I have been a minister for over twenty-one years,



Elder Hugh B. Brown

but this has been the greatest spiritual experience of my life." And again he said, "How do you do it?"

Then it was my pleasure to tell him about the Primary and the Sunday School and the MIA with its various activities, of the priesthood quorums, the seminars, the Church schools, and the great educational system directed by the Church board of education through the faculty of Brigham Young University. I told him of our missionary system, of the training it provides and the testimonies resulting from such gratuitous service.

This minister said to me, "If we could accomplish something like that among the young people of our Christian churches, there would be no more war. Why, I would not dare to call on members of my congregation to speak without a moment's notice. They who do come to church know that I am going to speak and that they have no responsibility. But here it seems every man is a minister, and every man has been trained to participate."

I explained to him that those men had been taking part since they were little tots, and I told him further, and I say to you, that that experience could have been, and was in many instances, repeated in various camps in the United States and Canada and Europe. Wherever enough LDS boys were gathered together, we could repeat that experience.

MIA officers, teachers, and members, I saw the fruits of MIA in far-away places, and under difficult circumstances. I plead with you in the words of Elder Petersen, "Carry On." I plead with you to remember that

the young people of this time especially must have some knowledge of the interrelatedness and interdependence of the individual and society, of man and nature, of the world and God, knowledge of the centrality and the necessity of religion, and the reality of the living God and man's relationship to him. We must teach them that religion is no longer peripheral or incidental, but that it is the very queen of the sciences, and this is not because the Church has said so or because tradition or superstition have imposed it upon human credulity: This is true because of the nature of reality, and as one has recently said, "If there be a God at all, he must be the ultimate and controlling reality, and the truth concerning him, as best man can apprehend it, must be the keystone of the ever incomplete arch of human knowledge."

Yes, I say to you and to all of us, we have a challenge, and the challenge is to recognize the potential God-like status of these young people, and recognizing that, become more poignantly aware of our responsibility as their parents and teachers.

Referring for just a moment to Father's Day, may I remind you teachers and officers that you are, as they say in law "*in loco parentis*." You do, in some cases, share much of the responsibility with parents, and let this line apply to you as it would apply to any father:

A father and a little son
Crossed a rough street one stormy day
"See, Father," said the little one,
"I stepped in your steps all the way."
O random, childish thoughts that deal
Quick thrusts no coat of mail can stay.

It touched him as a touch of steel
"I stepped in your steps all the way."

That will be true of you, teachers, officers, members, all who undertake to teach the truth in the Church and kingdom of God to its young membership. They may forget what you say, but they'll step in your steps all the way. This is an awe-inspiring responsibility.

Let us teach them that morality depends upon one's capacity to be aware of and to identify oneself in a wholesome way with others; that morality is an eternal quest for compassion in a world often dominated by callousness; that every human contact, whether physical, mental, or spiritual must be clean and wholesome if the memory of them is to be enjoyed. As James Barrie said, "God gave us memory that we might have roses in December." Let us teach them that the heart has a certainty which the mind cannot fully comprehend and to listen to the whisperings of the Holy Spirit. Teach them that more important than our theories is the way we act, more significant than analysis, is our capacity for faith; more valuable than our intellect is our sense of morality.

Young men and young women of the Church, we, your seniors, some of us having spent almost a lifetime among you—and we thank God for that glorious privilege—would ask for no higher appointment than to work and be associated with you. We plead with you to keep your eye on your goal which is Godhood. Milton said, "The chief aim of life is to come to know God, and through that knowledge to love and to imitate him."

Be aware of your limitless possibilities because of your God-like status. Live worthily. Keep clean. You will need firmer and purer character, higher integrity, larger spiritual vision, unimpeachable and unshakable fidelity, and a righteous and dynamic faith as you resist the downward drag of this atomic age.

Go forward and win, and I promise you you can, but it will not be an easy fight. Be like those fine young men in uniform. Be unashamed of the truth. Keep close to God. I pray that you may have the ambition to be the kind of young men and young women of whom the President and great leaders of the Church can justly be proud, and can hold you up to all the world and say, "This is Mormonism."

I say the way will not be easy. Eliza R. Snow put it well when she said in one of our hymns:

Be fixed in your purpose, for Satan will try you
The weight of your calling he perfectly knows
Your path may be thorny, but Jesus is nigh you
His arm is sufficient, though demons oppose.

I could not do better, I am sure, in closing than to bring to you officers, teachers, and members of the MIA the words of the Lord—his yearning, pleading words, coupled with a promise:

... let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven.

The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever. (D & C 121:45-46.)

Brethren and sisters, I humbly bear testimony that God has been so good to me personally as to cause me to know from the center of my heart to the ends of my fingers and toes that this is the gospel of Jesus Christ, that the Church is led by prophets of God, that Jesus himself is coming again to live and to rule among men. I commend you for the fine work you are doing, and assure you of the love and confidence of the brethren with whom I have the privilege to associate. We believe in you, and in your future. We pray that God will help us all to carry on to the end, in the name of Jesus Christ. Amen.



General MIA executives and board members greet conference guests on Temple Square.
SEPTEMBER 1956

There Were Jaredites

by Dr. Hugh Nibley

BRIGHAM YOUNG UNIVERSITY

The Shining Stones—Continued

TWENTY-FOUR HOURS later the orientalist received his two friends with beaming benevolence and a table piled with old texts and a number of bound periodicals.

"Well, sirs," he began as they sat down around the table, "I have something for you! Not much, of course—that would take some time—but enough. Let us begin by considering the Jewish sources that worried us yesterday, going from the latest to the earliest. The Midrash Rabbah tells us that the various conflicting opinions of the rabbis as to the true nature of the *tsohar*, the light in the ark, simply demonstrates the fact that none of them knew what it was.³¹ Rabbi Akiba ben Kahmana, for example, says it means a skylight, while R. Levi says it was a precious stone. R. Phineas, quoted by R. Levi, explains that "during the whole twelve months that Noah was in the Ark he did not require the light of the sun by day or the moon by night, but he had a polished gem which he hung up: when it was dim he knew that it was day, and when it shone he knew it was night."³² To illustrate this odd arrangement, Rabbi Huna tells a story: 'Once we were taking refuge from (Roman) troops in the caves of Tiberias. We had lamps with us: when they were dim we knew that it was day, and when they shone brightly we knew that it was night.'³³ The reference to hiding from the Romans shows that this tradition is at least two thousand years old. But all such stories seem to go back to a single source, a brief notice in the Jerushalmi or Palestinian Talmud, which reports that Noah was able to distinguish day from night by certain precious stones he possessed, which became dim by day and shone forth by night.³⁴

"Is it not quite conceivable," F. interposed, "that anyone might embroider these accounts into the Jaredite story?"

"There is no limit to the embroidery that can be put on a tale, I sup-

pose, but it so happens that the peculiar elaboration of the story in Ether follows other and much fuller and older versions—far older, in fact, than anything in the Talmud. And none of those versions was known when I was a boy. That is what makes me wonder. What is more, it seems to me quite unthinkable that anyone writing the Book of Mormon at that time either exploited the Jewish sources or knew about them."

"Why unthinkable?" F. asked.

"Well, first with regard to using the material, you can be sure that anyone who had access to this old Jewish stuff, whether at first or second hand, had a gold mine of useful information at his disposal. Yet he never makes use of any of it with the exception of this one little note. Along with that, the chances of anyone coming across this item seems infinitely remote when one considers where it is found, namely, in the Palestinian Talmud."

"What is so inaccessible about the Palestinian Talmud?"

"Everything. One might have been reading sometime in the Babylonian Talmud, but in the Jerusalem 'Talmud? Never!—only eminent rabbis ever read or cite it.³⁵ Do you see these four modest volumes? They represent all the printed editions of the Palestine Talmud that have ever appeared! Two of them came out after 1860, and could not have been used by the author of Ether; the other two are the Bomberg edition of 1523 and 1524 which as you see contains no commentary, and the Cracow edition of 1609, with a very short commentary on the margin."

"How about translations?" Blank inquired.

"Even worse. In 1781 a small section was translated into German—it was not the section in which our story occurs, by the way—and there was nothing after that until the German translation of 1880. Schwab's French translation done between 1871 and 1890 is the best known; Schwab also undertook an English version in 1886 but only completed the begin-

ning of it. But no translation was available in any modern language in 1830, and who could read the original?³⁶ Who can read it today? It is in the difficult West Aramaic dialect—not the East Aramaic of the Babylonian Talmud, which is close to modern Hebrew—and so many of the words are technical that nobody knows what they mean anyway.³⁷ It is much smaller and is considered much duller than the Babylonian Talmud—and who reads that? Right now Professor Zeitlin is loudly proclaiming that the host of scholars at work on the Dead Sea Scrolls are one and all unqualified to read medieval Hebrew—which means that he is about the only man in America who can! The scholars and ministers who studied Hebrew in America in 1830's knew rabbinical Hebrew no better than they do today; their whole interest was in the Old Testament, and if any of them ever looked into the Talmud, you can be sure it was not the Jerushalmi. Then too we must not overlook the fact that the Jewish accounts do *not* say that Noah used the gems for illumination, but only to distinguish day from night."

"That seems like a strange quibble," said F.

"Yet all the sources insist on it. They never come out and say that Noah used the stones for lamps, but only that he used them to tell day from night. That no doubt seems strange to you, but it happened to be a subject of considerable concern and discussion among the ancient doctors, both Jewish and Moslem. They had a good deal to say about distinguishing when it was day and when night by such ingenious methods as hanging up a black and a white thread side by side or by distinguishing certain forms or objects of certain size and certain shape. You see in their way of thinking it is extremely important for ritual reasons to know when it is night and when it is day. There was a whole branch of divine science devoted to the subject, and this naturally was the aspect of the shining stones that would interest any

THE IMPROVEMENT ERA

rabbi—not the problem of illumination. I can assure you that only a rabbi would ever have read this passage in America a hundred years ago. Apart from all this, it is quite plain to me that the account in Ether was not taken from the Jewish sources. As I said, it is much nearer to a far more ancient source of recent discovery; for example, your book of Ether says that the brother of Jared made transparent stones by 'moltening' them out of rock—the word is perfectly good English, by the way, though archaic. Where do you think he got the idea?"

"I have read the book to oblige Blank here," said F. "As I recall, the Lord is supposed to have told him what to do."

"Nothing of the sort!" cried Blank. "In building his ships there were three problems which the brother of Jared recognized as insoluble by conventional means, namely the problem of navigation under condition of perpetual storm with overcast skies, the problem of ventilation, and the problem of lighting. (Ether 2:19.) As to the last of these, the Lord told him that the usual methods of lighting by windows and fire would not do—the wording of Ether 2:23 makes it quite clear that those *were* the ordinary methods used. But instead of solving the Jaredites' problem for them by giving them a light on the spot or telling them how to make one, the Lord put the brother of Jared entirely on his own by retorting to his question, '... Lord, wilt thou suffer that we shall cross this great water in darkness?' with another question: 'What will *ye* that I should do that *ye* may have light in your vessels? ...' (Ether 2:22, 25.)

"And being thus thrown back on his own resources, what would the great man do?" Schwulst asked with a smile. "He would do what he had done before—follow the example of Noah. So he proceeded to cast some clear transparent stones in the hope that they might be made to shine in the dark."

"Did Noah do *that*?" F. asked with astonishment.

"That is the part I am now coming to, if you will have a little patience. First of all, then, the brother of Jared made some transparent stones by 'moltening' them out of

rock, a process requiring a very high temperature indeed. Now the oldest writings of India, reporting her oldest traditions, have a good deal to say about a particular stone that shines in the dark;³⁸ such a stone, we are told, can be produced only by subjecting a stone or the heart of a person who died of poison to terrific heat—it must in fact be kept in an exceedingly hot fire for no less than nine years! This would turn it to a perfectly clear, transparent crystal, we are told, and this crystal 'would illuminate even the deepest darkness and sometimes shine as brightly as the sun.'³⁹ Meyer and Printz have traced this strange belief from India to China and the West, where it is mentioned by some of the most celebrated scholars of the Middle Ages. It was even believed in Europe that the Holy Grail was such a jewel and of such fiery power that the phoenix-bird cremated itself in its heat and was thus reborn, for among other things the stone had the power of regeneration.⁴⁰

"And what," said F., "has that to do with the shining stones of the ark?"

"A great deal, if you will follow me. The stone was known to the Greeks and hence to the Middle Ages as the *Pyrophilos* or 'Friend of Fire,' and is most fully described in the Indian sources which say it was a perfectly transparent crystal and also went by the name of 'Moonfriend' and *Jalakanta* or 'that which causes the waters to part.' For among all its marvelous properties, such as protecting its bearer from poisons, lightning, fire, and enemies, its most particular power and virtue was that it enabled its possessor to pass unharmed through the depths of the waters.⁴¹

"Dear me!" Blank interrupted. "That is surely something of a coincidence: a transparent stone formed with fierce heat that shines in the dark and guides and preserves its owner beneath the waves! Where do you think the Indians got all that?"

"That has been the subject of considerable search," Schwulst replied, "and it is quite clear that the tradition did not originate in India, though it may have been brought there at a very early time by an offshoot of the same Indo-European people to whom the story has been traced far to the

north. But it has been so traced only by following a trail that led to the earliest Babylonian accounts of guess what—the deluge! Later writers quote a letter from the philosopher Aesculapius to the Emperor Augustus, in which he describes the Pyrophilos as the heart of a poisoned man turned into stone by nine years in the furnace; he also says that Alexander the Great possessed such a stone, which he carried in his belt, but that once while he was bathing he laid the belt aside, and a serpent stole the stone and vomited it into the Euphrates.⁴² Aristotle tells the same story three hundred years earlier, and other Greek writers know of it many years before Alexander was born.⁴³ In these older versions the stone is interchangeable with the plant of life—it was a life-giving stone, as the case of the phoenix shows—or the "medicine of immortality."⁴⁴ In this form the story is identical with the prehistoric Sumerian tale of Gilgamesh and the plant of life, as many scholars were prompt to recognize as soon as the latter was published towards the end of the nineteenth century. Printz points out that this relationship illustrates both 'the immense span of time' over which traditions can survive and the degree to which they can become distorted in the process of transmission and still preserve clearly recognizable traits.⁴⁵ This story, in fact, seems to go back to that pre-Sumerian epic milieu that Kramer talks about. In the oldest Babylonian version only one person can tell the hero how and where to get the plant of life, and that person is Ut-napishtim, the Babylonian Noah. He it was who had possessed the plant of life which from the earliest times seems to be confused with a shining stone."⁴⁶

"Where do we find the stone?"

"In the west—in Syria. There we find a most interesting series of ritual texts which for fulness and detail are hardly to be matched anywhere. The actual documents cover a full two thousand years, and the things they deal with are far older, as a little comparative study will show. Through all that period they tell essentially the same story, the now well-known 'Year-Drama' in which the death and resurrection of the

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There Were Jaredites

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hero, his victory over the powers of the underworld, and his marriage with the Mother Goddess are the principal episodes. The hero himself goes by many names, but the ones that concern us here are Attis and Humbaba, whom Stocks has shown to be one and the same person.⁴⁷ Everyone knows about Attis who is identical with the Syrian Adonis who is identical in turn with the Egyptian Osiris, but as the pre-Sumerian Humbaba he is less familiar."

"A strange-sounding name," F. commented.

"It is a Hurrian name, like Noah," Schwulst replied. "That illustrates my remark that everything points to a mysterious people of the north. That opens up the way to a lot of investigation and speculation, but now let us consider the Syrian hero. The most celebrated shrine in the East in classical times was the cult center of this hero and his wife the Syrian goddess at Aphek. Lucian visited the shrine which he describes as the greatest cult center in the world. The principal legend of the place and that invoked most often to explain rites and customs observed there was the story of Deucalion and the flood, which Lucian recounts in detail, showing it to be quite close to the biblical account.⁴⁸ The vast throngs of pilgrims that came to Aphek from all parts of the world were shown the hole down which the waters of the flood were said to have retreated and told how Deucalion erected at that spot the first temple and the first building to be constructed after the deluge.⁴⁹ The most remarkable object in the temple was, according to Lucian, 'a stone which is called *lychnis*, and the name is very appropriate; for by night it gives off a good deal of light, which illuminates the whole shrine just like a lamp, though by day the glow is weak. It looks exactly as if it were burning.' This stone shone forth from the crown of an image of the lady in her capacity of moon-goddess.⁵⁰ Nothing could be more natural than to associate with the moon a stone that shines by night and is dim by day. You will recall that the principal designation of the shining crystal in the Indian descriptions is 'Moonfriend.'"

"We may also recall," Blank commented, "that the *magur-boat* of the Sumciran Noah was compared with the moon, not only because it was crescent-shaped and wandered through space for twelve months, but especially because it was illuminated by a miraculous light."

"Then couldn't the whole story of a miraculously illuminated ark have come down from an original moon-cult?" F. demanded.

"A boat may remind anyone of the moon after it is built," Blank replied, "but the moon cannot have supplied the model for any workable boat. The moon is always there for all to see, but one can only compare it with a boat after one has seen not only the moon but boats as well. You can see from that that our whole story must start with a boat. You know as well as I do that the oldest graves and the oldest temples in the world contain beautiful and accurate boat-models and sometimes full-sized boats. Whatever the symbolism may be, they are always real boats or scale models of such. Today the experts are playing around a good deal with the idea that these boats refer to some great primal migration, for which the ark of Noah is the archetype. Granted the boat theme, the ancients were free to add any ritual or mythological frills that caught their fancy, the most obvious being the moon motif which every poet discovers independently. But the whole thing began with a real boat, not with the 'nature myths' that were once so popular with scholars but have now been so completely discredited."

"On that point," said Professor Schwulst, "we must insist that the Babylonian coloring of this and many other tales of great antiquity does not imply for a moment that the story itself has a Babylonian origin. Take the Greek stories of Deucalion's flood, for example: They go back to prehistoric times and to sources far older than any Bible manuscripts we possess. Yet no one ever suggests that the deluge story originated with the Greeks. Why not? Simply because the Greek versions of the story have been known all along and did not need to be dug up by archaeologists. If they had first been discovered in the nineteenth century, you can be sure they would have been instantly

hailed as debunking the Bible! But let us return to our Syrian stone.

"Jirku has pointed out that the moon cult of Syria goes back to prehistoric times, so that what Lucian is describing is of great age—albeit overlaid, as such old traditions always are, by all sorts of mythologized and rationalized explanations.⁵¹ Macrobius, for example, says the image of the Lady was crowned with an arrangement designed to represent a sunburst of rays 'which symbolize the way in which Mother Earth is made to bring forth life by the fructifying rays sent from above.' In his day the stone was not working, apparently, but the crown on the image was designed to look as if it emitted a life-giving light.⁵² Carl Clemen believes that the report that one of the jewels that adorned the image of the Goddess actually shone in the dark is 'naturally an impossibility.'⁵³

"Do you think there actually could have been such stone?" F. asked.

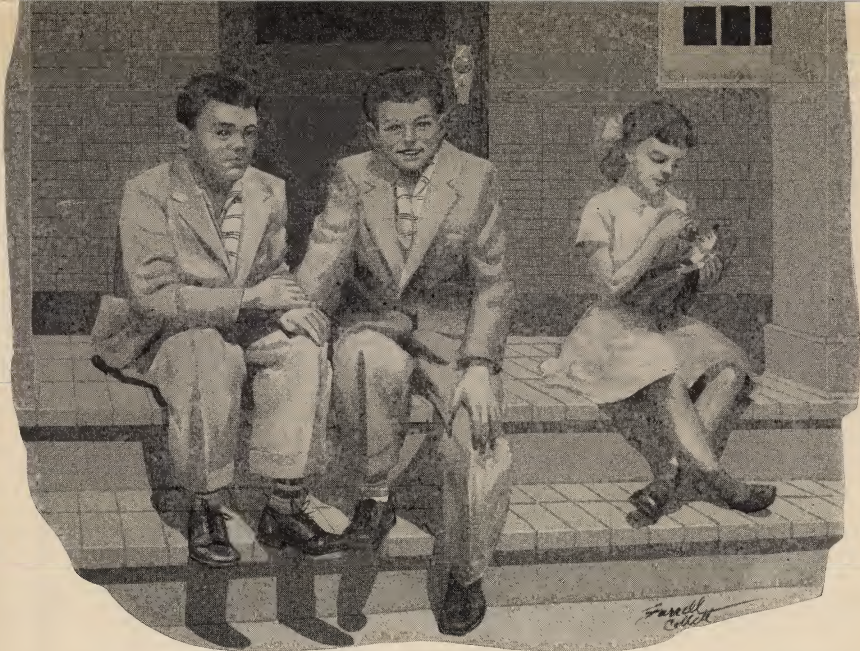
"I think you will find in Athanasius Kirchner that the ancients were familiar with the properties of such fluorescent stones as barite, which will shine for some time in the dark after exposure to the sunlight or after being placed near a fire. The question would require some looking into, but it is notable that all sources describe the shining stones only as *part-time* illuminators: they seem to fade out completely during the day. But after all what we are dealing with here is not scientific or historic fact, but literary and legendary coincidence, which can be just as instructive in its way. Here, for example, Stocks points out that the image of the ark at the great Syrian shrine was represented by an altar with a burning fire on it which seemed to be floating on a lake so that the devout could only gain access to it by swimming."⁵⁴

"A sort of baptism, eh?" said F. with a laugh.

"It is not so fantastic, at that," Schwulst replied. "Remember, we have in things like this a great wealth and intermingling of typology—one thing is the type of another. In the earliest times the shining stone was confused with the plant of life, as we have seen; and we have just noted that Macrobius describes the light of the lady's crown as life-giving."

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THE IMPROVEMENT ERA



Waiting for them, seated in a row on the top step of the veranda, sat the twins, Lester, Chester, and little Debbie.

TO MAKE A HOME

by Pansy H. Powell

WHEN JOHN FERRIS opened the back door of his home after putting his car in the garage at the end of a busy day at the office, he knew that Mary had been cleaning again. A narrow lane of newspapers spread carefully in a path across the porch indicated the line of his approach to the kitchen door. He knew by experience that another lane would lead him across the newly waxed linoleum of the kitchen into the living room.

John smiled indulgently and stepped carefully as directed. He did not call out as he would have liked to do, heralding his approach to the kitchen door. Mary would be asleep probably, tired from her all-day siege of scrubbing, shaking, waxing, and otherwise recleaning a house that to John always looked immaculate. He would not disturb her. Supper would probably be late, too; but he would let her sleep. If she were not asleep, she would be resting.

But as he entered the kitchen, he was surprised to find Mary busily slicing tomatoes and cucumbers for salad. The table in the breakfast nook was set for two, and potatoes were bubbling merrily on the stove. John's heart skipped a beat at the sight of the curly headed, trim little figure in pink gingham standing by the kitchen sink. Married only six months, he still felt at times that all this was unreal—the neat little house, his industrious young wife, the hominess and security of it all.

"Hello, darling," she called cheerily and leaned her face toward him to be kissed. "Dinner will be ready as soon as I cook the steak."

John smiled contentedly, pressing his cheek against hers for a second. She was so sweet, so lovable, and so unpredictable. Here he was expecting her to be tired out from her day's activities, and she was apparently as alert as she had been at eight o'clock when he dashed off to work. He

glanced around at the spick-and-span kitchen and involuntarily felt a thrill of pride that this was his house. It was as attractive and neat as the home of any other young couple in the town; he would never be ashamed to bring anyone home to this place. If only Mary didn't take it so seriously. She had set out to be the best housekeeper in town, and she was well on the way.

"We're having company tonight," she called, as John settled down in his chair in the living room to read the paper while he waited for dinner. "The Schultzzes are coming to call on us—the Grover T. Schultzzes!"

"How does that happen? I didn't know you knew them."

"Oh, I met her at Relief Society meeting. She's said to be one of the best housekeepers in this town. Her husband could hire all the help she needs, but she prefers to do things herself. I can understand that, of

(Continued on following page)

To Make a Home

(Continued from preceding page)

course; I always feel I can do things to suit me, when other people can't."

John knew about the Grover T. Schulztes. He was the president of the Center County Bank, the largest of the three banks in Lathrop. The Schulztes lived in a big two-story white house set back on a spacious lawn. They lived alone, their one daughter having married and moved to another town sixty miles away. John had met Mr. Schultz in the course of his business—a little man, he was, rather thin, with a close-clipped white mustache and gray hair. John had heard that Mr. Schultz was henpecked. It was a joke among the men at the businessmen's club that Grover T. Schultz had to take off his shoes when he went into the house. Now John could understand why—his wife was one of the best housekeepers in town.

Over steak and salad Mary commented, "I do hope the house looks all right. She and I had so much in common on the day we met at Relief Society. I don't want to give the wrong impression."

"Your house always looks right," John answered encouragingly. "You don't need to worry. They are coming to see us, you know, not the house."

"Yes . . . but, . . ." Mary's tone showed that she still considered the house most important to this visit. "We don't have as much as they, of course, but what we have can be as neat and clean as I can make it. Someday we'll have more, too."

They did the dishes together. Mary gave the living room furniture a final dusting before she changed her dress and fluffed her curly bob around her piquant face. John's pride was boundless as he watched her in the doorway, surveying her little domain with a critical eye.

"Think we'll pass inspection?" he queried.

"You will, handsome." She pressed a kiss against his cheek in sudden approval. "And I hope I will—but does the house look all right? Perhaps I should have shaken those curtains again today. And I didn't wash the woodwork in here; I did it two weeks ago, so I thought it would do."

She was putting a pitcher of punch in the refrigerator when the doorbell rang. John had already seen a batch of Mary's luscious oatmeal cookies sitting on the kitchen cabinet.

John opened the door and greeted their callers hospitably. Mrs. Schultz was short and thin, too, like Mr. Schultz. John noticed the quick way she scanned the room as he escorted them into the living room. He thought he detected approval, but he pretended not to notice her scrutiny. When Mary came in, John could see that she and Mrs. Schultz were already good friends.

What surprised John was that Mary, who had grown up in a comfortable, clean, but cheerfully untidy house, could be so meticulous about her own home. She was asking Mrs. Schultz question after question about cleaning agents and the best way to do the thousand jobs that any housekeeper has to manage. Mrs. Schultz was generous with advice.

While the punch and cookies were being served, Mr. Schultz mentioned that their daughter and her three small children were coming soon for a visit during the children's vacation.

"They're live wires," he added. "Two boys—twins—and a little girl, all full of pep and into things every minute."

"How old are the children?" Mary asked, as she poured him another glass of punch.

Mrs. Schultz spoke up. "The twins are eight; little Debbie is four."

"Do they come home often?"

"Not often enough," Mr. Schultz answered. "When were they home last, Mother?"

"It was last October, when they had a long week end during teachers' convention. I so much wanted them to be here for Christmas, but they haven't been able to come for Christmas since the boys were a year old. They came home then for a week, but they've had all their other Christmases at their own home; their father prefers them there for the holidays."

"It's certainly nice that they're coming now," Mary said. "Will they be able to stay longer this time?"

"Oh, they never stay very long when they come. Children are so much better off in their own home," Mrs. Schultz continued. "I have so little now that amuses them. Toys clutter up the house so, and they are a little hard on the grass when they run through the lawn with the neighbor children. They usually want to go home after just a few days."

"Like to have you meet our daughter," Mr. Schultz said. "She's a

mighty good little mother to those three youngsters—never too busy to talk to them or help them."

"I'll ask one of Helen's girlhood friends to bring you up while she is here," Mrs. Schultz smiled. "Martha Graham's children are about the age of Helen's. I'll tell her to call for you."

After the Schulztes were gone, Mary walked thoughtfully around the house, straightening a dolly here, moving a drape a little there.

"Very nice people, the Schulztes," John commented, as he locked the front door.

"Very," Mary answered laconically. "She really must have a very beautiful home. She knows so much about taking care of things."

"I'm glad you're going to meet their daughter. She knows all the young women in town, and she'll help you to become better acquainted."

Mary carefully washed the glasses and put away the left-over cookies and punch. "I'd love to see the children," she said. "It's really too bad that they don't come to see their grandparents more often. They don't live so very far away."

John said nothing, but there was an extra tenderness when he put his arms around her and held her close a minute.

TWO WEEKS later Mrs. Schultz invited Mary to meet Helen. Martha Graham obligingly called for Mary. Martha's two children sat primly on the back seat of the car, their hands at rest in their laps. They were Jennifer, aged four, and Harvey, seven. They were scrubbed and very polite when their mother introduced them to Mary, but Jennifer piped up suddenly, "We're going to a party, and we have to be good."

Martha smiled, "They know that when they go to Mrs. Schultz's they have to be on their best behavior."

"I don't want to go much," Harvey put in. "She makes you be so careful. You can't even swing in her porch swing; it mashes down the cushions if you sit on them. I'd a lot rather go to see the twins down at their house. We have fun there."

Martha explained. "We drive down to Helen's house in Tremonton several times a year. Harvey and Debbie love to go there. They can play anywhere they please, within bounds, that is. Helen has such a happy little home. She's not at all concerned about housekeeping, the way her

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Experiences in Research

by Johann Georg Meyer, Jr.

I WAS VERY earnest in seeking out my genealogy and tracing it out of my native country, South Africa.

It was on my Meyer line on the fourth generation that I came to the name of my great-grandmother, Johanna Magdalena Meyer, and had to trace farther. I knew she was born in 1845 and that she was born at Prins Albert, Cape, South Africa.

In Cape Town the missionary in charge of genealogy helped check the records of the Cape.

It was not long until I received a letter from Cape Town giving me the date of birth of Johanna Magdalena Meyer as November 27, 1845, and christened March 8, 1846. Extract from this letter is as follows:

Concerning Johanna Magdalena Meyer:
I received the information of her parents from the christening records of the Dutch Reformed Church in the Archives of Cape Town, following is a copy of the Christening Record.

JOHANNA MAGDALENA MEYER
Born: 27 November, 1845
Christened: 8 March, 1846
Father: Cornelia Floris Johannes Meyer
Mother: Hester Hendrina Meyer
Witnesses: Cornelis Floris Johannes Meyer
Johanna Magdalena Swanepoel
Jacobus Johannes Meyer
Salomina Fracina Meyer.

I went to the library to check the DeVilliers family records which contain the names of nearly all the South African families. When I got there and opened the book to work on the line of Johanna Magdalena Meyer, my mind became blank and I had no desire to continue, but when I turned to another name I was filled with the spirit to proceed. A number of times I tried doing research on Johanna Magdalena Meyer, but every time had the same experience.

I then wrote a letter to the Dutch Reformed Church in Prins Albert for a death certificate of Johanna Magdalena Meyer born 1845. In a few days I received a christening certificate with the name Johanna Magdalena Meyer born February 1, 1845 and christened March 2, 1845, which gave her parents as Johannes Georg Meyer and Hester Christiana Mulder. I again went to the library, and this time it was as though these people were sitting beside me, as my mind was clear, and in a matter of days I was able to trace back seven more generations, making a total on that line of eleven generations.

I wrote to the missionaries helping me and gave them the information I had found. This is the reply I received:

Yesterday Mom Yarn received your letter stating that you had received a christening record for Johanna Magdalena Meyer and that by so doing you have been able to find out that that line is wrong that we have given you. I also have a christening record for her and it gives the information that we have given you and also it has the same witnesses as you sent down on the other christening record so in the light of what we have been able to receive it appears that we have just as much proof one way as we have the other so I would suggest that it be left as it is in agreement with President Wright [then the mission president in South Africa] unless further information can be received to prove that it should be changed. If you receive any further information I would certainly appreciate it if you would write me on what you have received.

I wrote to them again and got the following reply:

Thanks for your letter of the 3rd. And I appreciate and admire you for the determination that you have to finish your genealogy. I hope that you will be able to find the necessary information that will lead your pedigree lines out of South Africa.

I'm not going to argue with you over the name of Johanna Magdalena Meyer because I said in my last letter you have just as much proof for the line as I have and if you feel that the one that you have is correct by all means go ahead and work on that line. It being your own family line you would be in a better position to judge which is right than I am, so I will alter the information I have to fit that which you have in your possession.

Do you have a death notice for Renier Stefanua Meyer No. 8 on pedigree chart "A"? If you don't have a death notice for him I would suggest that you start from there again and try and find his wife and get the line going properly again.

According to the information that you have given me in this above mentioned letter you stated that Johanna Magdalena Meyer married a Johannes Matthys Henis and in that case the line that we have been working on is definitely wrong.

May the Lord bless you in this wonderful work with all of the things that are for your betterment and would you please send me the information that you have so that I will be able to continue on with your genealogy.

THROUGH a family record I later obtained, I found that the two Johanna Magdalena Meyers mentioned were first cousins, but I certainly would have had an incorrect genealogy if the experience had not come to me and if I had not been so persistent that I was given a wrong line to work on.

My second experience teaches me that genealogy is a game of, "If at first you don't succeed, try, try again."

I once again arrived at a name that I had to trace farther. It was my great-grandmother, also on my father's side, by the name of Anna Susanna Jacobse, who I knew had died in the Transvaal Province, South Africa. I was 450 miles away from that province, so I wrote a letter to the master of the Supreme Court who kept all death notices of people leaving any possessions whatsoever at the time of death. He wrote back and said they had no record of that name, and that she had evidently left no estate. At the time I could do nothing, so waited until I went back to the Transvaal in 1951, about thirteen months after I wrote the letter. I was still forty five miles away from the city where the records were kept, so I made a phone call. They told me, after looking in their files, that they had no record, so I had to leave it at that again.

About six months later I had the opportunity to go to the city where the records were, and while there, I

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Jesus Christ— the God of the Old Testament

by Doyle L. Green
MANAGING EDITOR

ONE OF THE modern attractions from which none of us seem to be able to escape, and which consumes much of the time and attention of young people, is science-fiction. Books, including so-called comic books, radio, television, and motion pictures, all join constantly to pelt us with the most mysterious and fantastic ideas of creatures and inventions and situations.

There is a so-called mystery, a religious one, which seems to fall into this same category, even though it is not a product of modern science-fiction. Invented by man ages ago it has been taught as truth to millions of honest Christian people.

This mystery has to do with God, the kind of Being he is, and the relationship of God, the Father, to the Son, Jesus Christ, and of both of them to the Holy Ghost. The simple truths of the scriptures have been so garbled by the teachings of men that some unbelievably fantastic notions have arisen, notions which would cause the most infamous of our present-day science-fiction writers to hang their heads in shame because in their wildest moments of absurdity they have never been able to concoct such utterly weird ideas.

Can you imagine a science-fiction story in which the main character, the God and Supreme Ruler of the entire universe, is three beings, yet he isn't three at all but rather just one? And can you further imagine this Being as having no body, no eyes, no ears, no mouth, no hands, no brain, no heart, no feelings? And yet this great intelligent nothingness, who is so large he can fill the entire universe yet so small he can dwell in a child's heart, rules over us from the top of a throne which has no top!

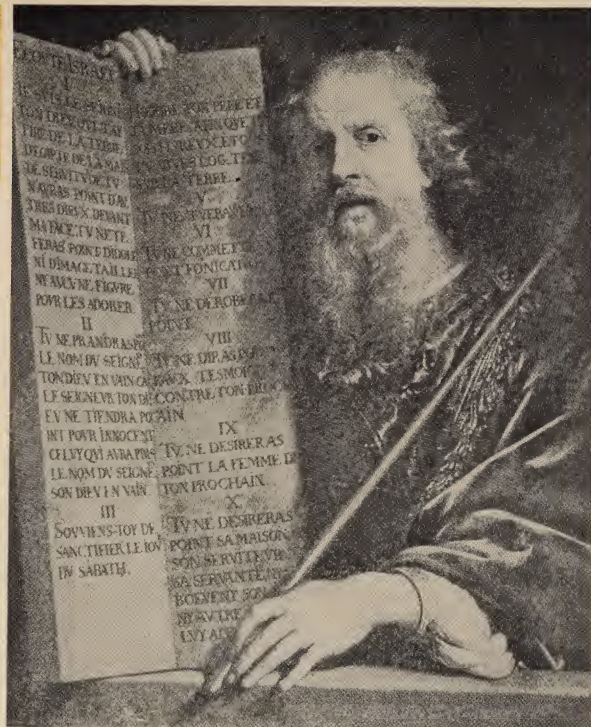
Such a Being is impossible to comprehend, but this is typical of the smoggy ideas of the Godhead which have beclouded the thinking of the Christian world for generations.

How humbly thankful we should be that to Latter-day Saints, both young and old alike, and to all who will study honestly the standard works of the Church and the teachings of our leaders, is given the glorious privilege of knowing the precious truths about these important matters. There is no mystery here! God can be understood. And understanding is necessary if we are to understand the plan of salvation. This knowledge is also essential to the understanding of the story of Jesus, to which purpose these articles are dedicated.

The basic pattern of the organization of the Godhead can be traced down through the organization of the Church of Jesus Christ on earth. Our auxiliary organizations, of which the Mutuals are examples, are headed by a presidency or a superintendency of three individuals. This is true on the ward, stake, and general Church levels. Further, a bishop and two counselors are in charge of a ward; a president and two counselors are in charge of the work in a stake, and there is a similar organization in the missions.

The council of three which stands at the head of the Church in all of the world we call the First Presidency. It consists of President David O. McKay, President Stephen L. Richards, and President J. Reuben Clark, Jr. This council of three Presidents can be compared to the council of the three Gods who rule over all creations. This council, which is called the Godhead, is made up of God the Father, his Son Jesus Christ, and the

THE IMPROVEMENT ERA



—Photo by Wilde Company

"Moses and the Law" by Philippe de Champaigne—1602-1674. It was Jesus who gave the Ten Commandments to Moses on Mt. Sinai.

Holy Ghost. They are separate and distinct beings, just as the three members of our First Presidency are separate individuals. Man was made in their likeness. They work as one to "bring to pass the immortality and eternal life of man," just as the First Presidency on earth work for precisely the same purpose.

Just as the counselors in the First Presidency are assigned certain responsibilities under President McKay's direction in connection with running the Church upon the earth, even so do the "counselors" in the Godhead have specific responsibilities in connection with the earth, under the direction of the Father.

The Holy Ghost, whom it is not our purpose to discuss at length here, is a witness of the Father and the Son, a messenger, and a comforter. The gift

of the Holy Ghost is given each of us after we are baptized.

The Son, as we have already seen, was assigned to be the Creator and Savior of the earth and to direct all the work of God here. He is responsible to the Father for seeing that the great plan of salvation is carried out.

The Savior is known by many names and titles. Jesus is his individual name. Christ is a sacred title and comes from the Greek, its Hebrew equivalent being *Messiah* which means "the anointed one." Some of the many other names and titles by which he is known in the scriptures are: God, Lord, Lord God, Son of God, Son of man, Emmanuel, the Redeemer, the Only Begotten, Only Begotten Son, I Am, Jehovah, and even the Father.

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Jesus Christ—the God of the Old Testament

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These numerous names and titles are confusing to the young student of the scriptures and may be one of the reasons why such fantastic ideas have grown up concerning the Godhead. From the wording alone of many passages of scripture, it is often impossible to tell whether it is God the Father or God the Son to whom reference is being made.

In view of these facts we can see how desirable it is that we understand the plan and the workings of God and know that the ways of God are the ways of order and not confusion.

Because Jesus Christ has the responsibility of this earth, generally speaking whenever contact is made between heaven and the earth, it is done through Jesus or a messenger sent by him. President Joseph Fielding Smith has said, "All revelation comes through Jesus Christ." There have been occasions when the Father has spoken to the Earth, but when he has done so it seemingly has been for the purpose of introducing or bearing record of the Son.

President George Q. Cannon made the following statement, which was repeated by President Joseph Fielding Smith in the general conference sermon referred to above: "There is in modern Christendom a strong tendency to ascribe to the Father, visits and communications with mankind that were really made by the Lord Jesus. There is even a respectable percentage of the members of his Church, established in these days, who have the idea that it was the Father and not the Son who appeared to the patriarchs and prophets of old. . . ."²

These glorious truths were demonstrated at the time the Prophet Joseph Smith received his first vision. When the two heavenly Personages, God the Father and the Son, appeared to him in answer to his fervent prayer, the proper order of authority was observed. In his own story, telling of the vision, the Prophet writes: "One of them spake unto me, calling me by name, and said, pointing to the other, *This is My Beloved Son, Hear Him!*"³ The conversation which then took place was between Joseph and the Son. Although the Prophet reported talking with and seeing other heaven-

ly messengers later in his life, as far as we know this is the only time he ever saw the Father, and the only time the Father ever spoke to him.

It is interesting to note that on two other occasions when the Father spoke to earth he used almost the same words that he did when he spoke to the boy Joseph Smith. When the Savior was baptized by John in the River Jordan, the voice of the Father was heard, saying, "This is my beloved Son, in whom I am well pleased."⁴ When the Savior appeared to the Nephites on the American continent following his resurrection, the Father again introduced him, saying, "Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him."⁵

Some have thought that it is inconsistent for the Savior to be called the Father. Actually though, Jesus is the Father of the earth, inasmuch as he created it. The term *father* also fits him as shown by the following selected dictionary definitions of the word: "one who cares for as a father might; an originator; the leading men of a country, a city, or a council; to be a founder or author of; to accept or claim responsibility for."

SO IT has been the Son down through the ages who has watched over the earth for the Father. He spoke to the prophets in all dispensations, instructing them to preach the gospel and to call the people to repentance in order to give them every opportunity to live in righteousness. It was he who spoke to Adam after he had been cast out of the garden. It was he who asked of Cain: "Where is Abel thy brother?"⁶

Later, when the people of the earth became corrupt, Jesus called Enoch to preach to them and afterwards took his righteous city into heaven so that its people would not be destroyed. Then he raised up another great prophet, Noah, who preached to the people for many years, and through whom life upon the earth was preserved when men became so wicked that they had to be destroyed.

Still watching over his people, Jesus "came down to see the city and the tower"⁷ which they were building (Babel) and confounded their

language and scattered them upon the face of the earth.

In another generation, Jesus called Abraham to go from his native city of Ur into the land of Canaan. Speaking unto him the Savior made a great promise, as Abraham was one of "the great and noble ones" who had been chosen before the foundations of the world were laid. To him Jesus said: "Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

"And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

"And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."⁸

When Abraham was old, he and his wife Sarah were given a son whom they were instructed to call Isaac. Jesus said to them, . . . "I will establish my covenant with him for an everlasting covenant, and with his seed after him."⁹ As he had been with Abraham, so Jesus was with Isaac all his life, and with Jacob his son, who became Israel, the father of the Twelve Tribes.

The Lord, Jesus, permitted Joseph, one of Jacob's sons, to be sold into Egypt so that he could become a ruler of the land and prepare for the coming famine. In this way the Israelites were saved from starvation and brought into the land of Egypt. When Israel hesitated leaving Canaan, Jesus spoke to him "in the visions of the night" and said, "I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation:

"I will go down with thee . . . and I will also surely bring thee up again: . . ."¹⁰

Four hundred and thirty years passed, and another great prophet, Moses, was raised up to lead the children of Israel out of Egypt, where they were then in bondage to the Egyptians, back to the land of Canaan. The Lord spoke to him first from a burning bush and later gave him power to perform miracles, helped him deliver the Israelites from the hands of the Egyptians, guiding them

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²General Conference Section, THE IMPROVEMENT ERA, December 1953, p. 931.

³General Conference Section, THE IMPROVEMENT ERA, December 1953, p. 931.

⁴Pearl of Great Price, Joseph Smith, 2:17.

⁵Matthew 3:17.

⁶Genesis 11:7.

⁷Genesis 11:5.

⁸Genesis 49.

⁹Genesis 12:3.

¹⁰Genesis 17:19.

¹¹Genesis 46:2-4.

On the Bookrack

THE CUP OF FURY

(Upton Sinclair. Channel Press, Inc., New York. 1956. 190 pages. \$3.00.)

IN THIS age when drinking seems to have captured the mind and heart of man, this book is a sober and thoughtful indictment of any kind of drinking: from the social cocktail to the secret drinker. The author, long known for his crusading against some of the evils of mankind, has loosed a bitter but convincing invective against this evil. The book becomes an interesting document, alive as it is with the names of brilliant men and women whose brilliance was dimmed or even damped out by their succumbing to this terrible habit.

Throughout the book there are examples which would serve to warn everyone from even one sip of this deadly vintage. As the author states, "Alcoholism is a disease, of course, but it scarcely seems to me that this excuses or clears the distillers of responsibility. Cancer does not advertise itself as a symbol of 'thoughtful hospitality'; heart disease does not spend a quarter of a billion dollars annually to announce that it is an 'aid to gracious living'! Neither polio nor tuberculosis describe themselves in handsome posters and colorful magazine-spreads as a means to healthful relaxation and enjoyment. . . . Other diseases are not sold, advertised, pressured, promoted, bobbied and press-agented in this way. Other diseases are fought with drastic surgery or skilled preventive medicine."

Latter-day Saints who know the commandment that liquor is not good for man will find additional ammunition for their guns in this deeply stirring book.—M. C. J.

GENEALOGICAL RESEARCH IN ENGLAND AND WALES

(David E. Gardner and Frank Smith. Bookcraft, Salt Lake City. 1956. 291 pages. \$3.00.)

INTERESTINGLY illustrated, this work by trained researchers will prove of great interest to genealogists who have ancestors who stemmed from England and Wales. The authors have indicated the background and some of the history of these countries and then have proceeded to indicate the various means through which material may be gleaned, verified, and used to advantage in temple work. That the authors have been painstaking in their studies is indicated in the sources they have listed: traditions, correspondence and advertising in newspapers, cemeteries, churchyards, civil registration of births, marriages, and deaths, census records, street and locality addresses in the 1851 census returns, parish registers, etc., etc.

SEPTEMBER 1956

The book is interesting and also stimulating, and is but a taste of other projected books which will deal with other unusual and impressive means of tracing ancestry in the tight little isle of England.—M. C. J.

STORIES FROM SHAKESPEARE

(Retold by Marchette Chute. World Publishing Company, New York. 1956. \$3.75.)

FOR PEOPLE twelve years old and up this book will prove an interesting introduction to Shakespeare. The author has made an intensive study of this playwright and recognizes some of the difficulties a beginner has in reading Shakespeare for the first time. She retells the thirty-six plays found in the *First Folio*, including the comedies, histories, and tragedies.

The author's two previous books on Shakespeare have won her acclaim: *Shakespeare of London and Introduction to Shakespeare*. She has also won recognition for other studies: *Ben Jonson of Westminster* and *Geoffrey Chaucer of England*.

The book will prove second best only to reading Shakespeare.—M. C. J.

COINS OF BIBLE DAYS

(Florence Aiken Banks. Macmillan, New York. 1955. 178 pages. \$4.50.)

A DELIGHTFUL volume, this book should prove most helpful because the author states: "The handling of ancient coins does with time what radio, television, and airplanes do with space. Carry a few tetradrachms and farthings in your pocket, and somehow you will find the world of two thousand or more years ago moving up to yesterday."

Interest in the book is enhanced by the 190 actual-size photographs of coins of Biblical times. The author uses as the basis of her introduction to the coins the King James Version. She of necessity introduces the history of the countries whose activities influenced or changed Israel's course. The author has traveled widely and has long been a student of ancient coins. She has, in addition, been a teacher in both California and Oregon. Now retired, she is devoting her time to writing.—M. C. J.

BABIES AROUND THE WORLD CHILDREN AND THEIR HOMES AROUND THE WORLD

(Pictures by Janet Smalley and Stories by Nina Millen. Friendship Press, New York. \$1.25.)

PLANNED for special use by kindergarten children, the illustrations in these books can be cut apart to make separate pictures to heighten interest. The author and artist have included in these books babies and children from Mexico, India, Alaska, China, Africa,

Peru, Japan, the United States, as well as a Navajo Indian baby. In the second book the author and artist include in addition to the above list, children from the Philippines, Norway, and a Hopi Indian family. The books are interestingly developed and should assist in creating genuine interest in other peoples.

Added to the unusual interest of the books are the directions for their advantageous use by both parents and teachers.—M. C. J.

BALBOA

(Ronald Syme. William Morrow & Company, New York. 94 pages. \$2.50.)

THE BIOGRAPHIES of great men are always more interesting than fiction, and in this fictional treatment of the facts of the life of Vasco Nunez de Balboa, discoverer of the Pacific Ocean in 1513, the author has a natural for a story of intrigue, adventure, and courage that will make modern young folk from 8 to 12 thrill to history.—M. C. J.

IDAHO IN THE PACIFIC NORTHWEST

(Floyd R. Barber and Dan W. Martin. Caxton Printers, Ltd., Caldwell, Idaho. 433 pages. \$5.00.)

LATTER-DAY SAINTS have always had a keen interest in the great state of Idaho, particularly since many of the first settlers in the state were sent from Utah to build homes, develop the land, and become stalwart citizens of the state to the north. In fact, as the authors state, "Latter-day Saint pioneers established the first permanent settlement in Idaho in 1860." Beautifully illustrated, the book is a museum piece, worthy of preservation for the attractiveness of its format and the wealth of information it contains. Both publisher and authors are to be complimented on the volume.

There is one semi-error that should be corrected in subsequent editions, since there are certain to be many of this excellent book. On page 38 this statement appears. . . . "they (the Mormons) organized the 'State of Deseret,' now Utah." The state of Deseret included much more territory than the present confines of Utah.

The book well deserves reading and treasuring.—M. C. J.

STRANGE BABIES

(Margery S. Stewart and Eunice V. Buck. Illustrated. The Caxton Printers, Ltd. Caldwell, Idaho. 1956. 110 pages. \$3.00.)

THIS BOOK of five stories deals with babies: a bear, a penguin, a pika, a "liger," and an ostrich. Each of the stories, fictionized to create greater interest for children, helps orient children into the habitat of these animals. For adults there is a satirical note that refreshes as they read or tell these strange baby stories to their children.—M. C. J.



BERCHTESGADEN CONFERENCE, held in October 1954, where servicemen's co-ordinators, Retreat House Administrator, and President and Sister Kenneth B. Dyer of the West German Mission met with servicemen and LDS members.

Servicemen in West Germany

by Lynn Eric Johnson

SERVICEMEN'S CO-ORDINATOR,
WEST GERMAN MISSION



RECEPTION LINE AT THE BERCHTESGADEN CONFERENCE HELD APRIL 1953. Left to right: Elder William V. Nash, Mission servicemen's co-ordinator (barely visible); President Kenneth B. Dyer, West German mission president; Sister Bernice O. Dyer; Elder Spencer W. Kimball, of the Council of Twelve, and Sister Kimball, visitors.

HOW OFTEN has each of us dreamed of going to Europe and viewing the old world with its quaint customs, castles, and traditions, of hearing concerts and operas of the great music masters played by their own people, or of viewing the magnificent Rhine as it flows through steep hills covered with luxuriant grapevines, of standing before the matchless works of Rembrandt, Titian, Van Dyke, and Goya?

There are many LDS servicemen's groups within the boundaries of the West German Mission. Also coming under the jurisdiction of the mission are five groups in North Africa. These groups are comprised of approximately 1700 men and their dependents. Though the number fluctuates constantly, at the present forty-six groups and two branches are carrying on a nearly complete Church program with priesthood and Sacrament meetings, Sunday Schools, MIA's, Primaries, and Relief Societies.

The Church servicemen's program is two fold in nature: missions, stakes, and wards of the men going into the service give them consultation, literature, subscriptions to Church publica-

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[illegible]

(Continued on following page)

Groups were formed wherever possible. Twenty-one were functioning at the time of his release in February 1952.



A black and white photograph of a two-story building. The left side of the building is constructed of rough-hewn stone, featuring a tall, square chimney. The right side is finished with smooth white siding. A group of approximately seven people, dressed in winter coats and hats, are standing in a line on the snow-covered ground in front of the building's entrance. The entrance has a small overhang. Several windows are visible on the upper floor of the white-sided section. A small, dark rectangular sign is posted on the stone wall. The ground is covered in a layer of snow, and the background is a pale, overcast sky.

SEPTEMBER 1956

Servicemen in West Germany

(Continued from preceding page)

When Elder Lillywhite was released in September 1953, Elder William V. Nash, from Ogden, Utah, was called to fill the position of co-ordinator. The program now was beginning to come into its own, and under the able supervision of Elder Nash, several notable advancements were brought into being.

Since there is strength in numbers, the conference program was encouraged. Elder Henry D. Moyle of the Council of Twelve presided over a mission-wide conference of servicemen held in Frankfurt am Main in March 1954. During the same year, the army began a program whereby men of all faiths could attend three days of religious instruction among Berchtesgaden's beautiful Alpine surroundings in southern Germany. Ironically, this area used to be the summer playground of Adolf Hitler and his staff. Two conferences for LDS servicemen were held there during August and October 1954. Since then two annual conferences have been held, one presided over by Elder Spencer W. Kimball, the other by Elder Adam S. Bennion.

These served as forerunners for the April 1955 conference arranged by Elder Nash and Charles Bartanen, the Swiss-Austrian Mission co-ordinator. Eight hundred participants from England, France, Africa, Turkey, Egypt, East and West Germany were in attendance to hear the inspiring messages of Elder Spencer W. Kimball and mission leaders.

The attendance at these conferences broke all previous attendance records and delighted the chief chaplain, European Command, stationed in Heidelberg. While being visited by Elder Nash, Chaplain Edwin Kirtley showed him the attendance chart of those attending Berchtesgaden, and remarked: "After the Mormon conference down there, our chart looks like a cut-a-way section of the United States with your conferences making up the Great Divide and all the other faiths the Great Plains. We are very pleased with the support you give to our religious program."

Additional organization was introduced as the number of groups increased. The groups were divided into five areas, and area co-ordinators were called to supervise them, assisted by counselors, and area secretaries. Complementing this, a serv-

icemen's committee composed of the LDS chaplains, servicemen's co-ordinator, and mission president was formed to function much as a stake high council. Within each area, quarterly conferences were begun, and today many would rival stake conferences in appearance and spirituality.

Those first accepting calls to the position of area co-ordinator were: William Conant, Kaiserslautern area; David Miller, Stuttgart area; Allyn Mahoney, Nurnberg area; Chaplain Lawrence Rast, Munich area; and Chaplain Russel C. Robertson, Frankfurt area. Since that time, Brothers Conant, Miller, and Mahoney have returned to the "Land of the PX," as servicemen refer to the United States, and have been replaced by Chaplain Timothy H. Irons, Arthur R. Keeley, and William R. McConkie, respectively. In January 1956, the increasing number of groups within the Frankfurt area necessitated a division. Consequently, the Rhine Valley area was with the lower part of the Frankfurt area and is now presided over by Chaplain Robertson. At that time, Chaplain Rast was transferred from Munich by his duty and was called to preside over the Frankfurt area. Denzil Stewart was then called to supervise the Munich area.

Under the guidance of these men, each area has grown and flourished. The increased supervision and help given to the groups by this organization resulted in the betterment of all phases of group activities. Standard courses of instruction were begun, and it was discovered that a group having only one or two children could have a Primary, and with one or two women a Relief Society could be conducted in which non-members were invited to participate.

Today, the program has six Primaries and twenty-one Relief Societies. Most servicemen's families are young, and the children are not old enough for Primary except in the larger groups. However, nearly all the Relief Societies are fully organized and well attended, some with twenty-five women. Their effectiveness was well stated by Sister Barbara Pancheri who came to join her husband stationed in Munich. The day after she arrived, she attended Relief Society. After the meeting, her relieved comment was: "Why, I came here expecting to be a total stranger,

and here it is just like home. They even asked me to lead the Singing Mothers in the next conference!"

MIA's soon made their appearance, and standard achievement awards could still be gained as evidenced by Richard and Patricia Michaud who received their Master M Man and Golden Gleaner awards respectively in the Kaiserslautern group. Gold and green balls, firesides, basketball, and socials are sponsored with fine success. During the winter cycle of conferences, roadshows of high quality were given. The best one from each area was selected to be given at the Berchtesgaden conference during April.

More complete and accurate forms for reporting meetings, attendance, and ordinances have been created. By so doing, normal Church functions are carried forth, including priesthood advancements, blessings of babies, baptisms, and marriages, and an accurate monthly report is sent to the general servicemen's committee.

During this period of development, a unique branch was formed in Wiesbaden, consisting of German and American members. A new person coming into the branch would be amazed to find the singing done in both languages, and announcements and talks during Sunday School given alternately. Since then, other groups have been meeting jointly with German branches in Heidelberg, Stuttgart, Munich, Mannheim, Heilbronn, and Friedberg.

Recognizing the needs of the Church here in Germany, many servicemen requested that they be given a project to accomplish in order to leave something of worth when they returned home. Thus, a fund for the support of local full-time missionaries was begun, and through this, several fine young German brethren and sisters, who do not have the financial support for themselves, have been able to join the missionary ranks.

Groups meeting with German Saints soon began collecting building funds for chapels. The Heidelberg group under the guidance of LaGrand Nielsen began a drive for a new chapel in March 1953, and presently have it well toward its dedication date. The Wiesbaden Branch directed by Lynn G. Sleight, began a similar drive, and is presently looking for a building site. The Frankfurt am Main American branch priesthood group began a bookstore project

(Continued on page 670)

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FRANKFURT AREA'S LEADERS. Front row, (left to right) Lawrence K. Raty, La-Grande Nielsen, Elder Lynn Eric Johnson, Bernard Baker, Russel C. Robertson, chaplain, Frankfurt Area co-ordinator; Arnold J. Dance, Richard Devlin.

Second row, (left to right) Jorn Grawe, Paul Jensen, Lynn Davenport, Lowell Ralph, Boyd Nielsen, Loren Stoddard, Rex Ben-nion.



KAISERLAUTERN AREA'S LEADERS: front row, (left to right) Warren R. Rupper, Russell O. Hawks, Elder Lynn Eric Johnson, Kenneth B. Dyer, West German mission president; Sister Bernice Dyer, mission Relief Society president; Chaplain Timothy H. Irons, Kaiserslautern area co-ordinator; Milton E. Bond.

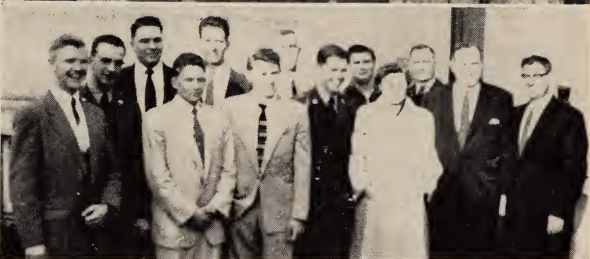
Second row, (left to right) Willis C. Pul-ver, George W. Shell, Calvin R. Marchant, Millard Wilde, Merlin Baker, Leonard G. Scrivens.

Third row, (left to right) John Burr, Lee Harmon, Harold L. Anderson, Blair E. Nilsson, Allan B. Laidlaw, Robert Clawson, Ronald G. Hendry.



MUNICH AREA AND GROUP LEADERS: front row, (left to right) Elder Lynn Eric Johnson, Carl Bair, Orthel Dennison, Niel Coleman, Stanley Hammond, Sister Bernice O. Dyer; President Kenneth B. Dyer, Chaplain Lawrence Rast.

Second row, (left to right) Fred Finlayson, Willis Gurr, Gary Cook, Robert Pace, Chaplain Theodore E. Curtis, deputy chaplain, Seventh Army (LDS).



NURNBERG AREA AND GROUP LEADERS: front row, (left to right) William R. McConkie, Allyn R. Mahoney, Sister Bernice O. Dyer; President Kenneth B. Dyer, Elder Lynn Eric Johnson, Richard S. Bowers, Max R. Ranquist.

Second row, (left to right) Clair T. Kilts, Graham H. Misbach, Kenneth J. Biddle, LaMonte Sant, Don L. Giauque, Kenneth Littlefield, Lynn J. Esplin, Gordon R. Berquist, Jim Hamilton.



STUTTGART AREA LEADERS. Front row, (left to right) Craig Bentley, Kent Smith, Royal J. Swenson, Howard Gonzales, Arthur R. Keeley, Chaplain Theodore Curtis, Jr., Grant Haerdel.

Second row, (left to right) Donald Lyman, Owen L. Cash, Jerry D. Wilde, Donald Middleton, Kenneth Jensen, Max Dunford, Elmo Carlisle, John Riding, Ray H. Garrison, Jerry Dunn.



The Bride Wore Lace

by *Christie Lund Coles*

DELLA WATCHED her lovely daughter descend the stairs. She was more beautiful than usual in the deep velvet formal with the overskirts of paler blue tulle.

"You look like a heavenly blue fairy," she told her, smiling. "that color really brings out your eyes."

"Thank you," Coleen said, whirling about as she reached the bottom of the steps, "watch it twirl."

It was a phrase she had used since a small child, and it tugged at her mother's heart. The girl seemed to use it purposefully, and her eyes were gentle as they met her mother's eyes.

Intuitively Della looked at her, sensing something different—a maturity, an almost *old* kindness to the older woman.

Maybe it was just because Coleen was so young and so happy and pitied anyone who had to sit home on the night of the senior ball.

Della remembered feeling that way about her parents twenty years ago—as if the world were over for them—wondering how they could endure the monotony, the boredom.

But now she knew the compensations, the deep satisfactions that came with settling down, raising a family; the tiredness that was real but good at the end of a busy day. Each age had its joys and its wonders. Romance and dancing were for the young.

Even so, after Tom had come—in his rented tux—smiling, gracious, with eyes that lighted up for Coleen and made her doubly beautiful as she smiled at him, and the two had left for the dance, she went out to the kitchen. Instead of retiring early as she had planned, she decided to join



Della was unable to speak, she merely stared at her daughter, and the girl went on happily . . . "I want a big reception . . ."

her husband who was having his usual snack of bread and milk.

"Well," he said, "this is quite unusual for you. Aren't you afraid of the calories?"

"Tonight, I'm a little afraid . . . but not of calories. George, do you suppose Coleen and Tom are getting serious?"

"I thought they had been that way for quite some time."

"Oh, I mean serious, like—well, like thinking of getting married."

"Not for a few days, I don't imagine. Don't go dreaming up troubles."

"But, it's something I feel—the way I used to when she was going to be ill or in danger. I couldn't consent to it, George. She won't be

nineteen for three months. And she must have some college; we've planned it so long."

"Sure. And she's just a baby."

"She's not a baby, George. You can't seem to realize that she is grown, that it *could* happen. She's gone with Tom over a year, and of course he's a wonderful boy. The fact that he finishes college this year makes it even more of a possibility. He's old enough."

"Well, he can't get married just because he finishes college. He has to have a job. You quit your stewing."

Della watched television for a while but was bored with it, so she went to bed and tried to read. The book was uninteresting. She turned off the light and wondered why her

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husband was staying up so late. She heard the clock strike twelve, fluffed her pillow, and turned from one side to another.

It wasn't very long until she heard the sound of Tom's car in the driveway, heard the door open, and the two of them come in. Coleen said excitedly, "Daddy, do you think mother is awake?"

"I wouldn't be surprised," he told her, "you might run up and see."

But before she had a chance, Della called down, "I'm awake, dear. What is it?" But she *knew* just as surely as she had known something had happened one day when the girl was practically a baby. She had been put down for her nap, had somehow climbed from her crib, and was just ready to run into the road when her

mother's intuition led her to look for her.

But as Della came down in her quilted robe, she asked again, "What is it?"

The girl stepped over to Tom, took his arm, flushing, "Tom has something to ask you and Daddy."

Her husband came closer to her. "Yes . . ." and Della noticed that his face was suddenly white, as she knew her own must be.

Tom was pale, too, as he tried to speak, then he hesitated. Della felt pity and tenderness go out to him in his embarrassment, but she waited. Finally, he said, "I suppose you've known that I have been in love with Coleen for some time. With your permission, I'd like to give her a diamond."

Della asked, softly, "You wouldn't be getting married right away? You would just be engaged?" Somehow, it was all she could say.

Tom nodded. Della looked at George, and he looked almost desperately at her. She spoke first. "I suppose if her father thinks it is all right . . . it is all right with me. You know we're very fond of you, Tom. She couldn't find a finer boy." It was true . . . true . . . but . . .

George agreed saying, "That's right. We'd be glad to have you for a son-in-law . . . someday. Aren't you a little young yet?"

"I'm past twenty-one, sir. And I have bought the ring. You see, she has consented."

"Oh, honey," Della cried, reaching out for her, "why didn't you tell us?"

"He wanted to ask you, to make it all strictly according to custom and all that." The girl went into their arms, first her mother's, then her father's. They shook hands, and Della kissed Tom. Then he slipped the lovely solitaire upon the slim, white hand and kissed Coleen.

The familiar room seemed a sea of motion as Della tried to hold back the tears that persisted and finally rolled down her cheek.

Coleen, seeing them, cried, "Now, Mother, none of that. Remember, you're not losing a daughter, you're gaining a son!"

"I know, dear. And it isn't like you were going to be married right away. But a mother deserves the right to shed a few tears. Kip will be surprised."

Kip, her younger son, was spending the night with the neighbor boy. He and his sister had been extremely close despite their teasing and occasional arguments. Of course they still had a long time to be together—a year perhaps, or even more. Hadn't Tom said it was not to be right away?

Graduations were no sooner out of the way and summer upon them than Coleen came home one day excited and happy. She seized her mother by the arms and cried, "Tom has a job—a very good job with a big engineering firm. We're going to get married in September!"

Della was unable to speak. She merely stared at her daughter, and the girl went on, happily. "That will give us time to get things ready. I want a big reception, and six bridesmaids, and . . . I want a white lace

(Concluded on page 658)

SPACE IS THROGGED with wonders that lie beyond the perception of our physical senses. Speaking of the vastness and magnitude of his creative powers, God said to Moses:

And worlds without number have I created; . . . and by the Son I created them, which is mine Only Begotten.

. . . and innumerable are they unto man; but all things are numbered unto me, for they are mine and I know them.

. . . and there is no end to my works, neither to my words.

For behold, this is my work and my glory —to bring to pass the immortality and eternal life of man.¹

The heritage of man as a child of God is to assist in the work and joy of endless creativity. Man can only achieve his destiny if he keeps in touch with his Divine Father. Then and then only does the meaning of eternal life illuminate his mind and spirit.

"Prayer is the soul's sincere desire," one of our hymns proclaims. It is not a means by which we secure our own private and selfish ends or beg God for wealth, pleasures, honors, or preferences. Rather, prayer endows us with the power to attune our lives to the creative influences of our Heavenly Father so that he may do his will in and through us.

Amulek exhorted God's people about the importance of prayer in their lives:

Therefore may God grant unto you, my brethren, that ye may . . . call upon his holy name,

. . . Yea cry unto him for mercy; . . .

Yea, humble yourselves, and continue in prayer unto him.

Cry unto him over the crops of your fields, . . .

—over the flocks of your fields, . . . But this is not all; ye must pour out your souls in your closets, and your secret places, and in your wilderness.

. . . let your hearts be full, drawn out in prayer unto him continually. . . .²

The hearts of Latter-day Saints are "drawn unto him continually" from birth to death: at the time of the baby's blessings, at the marriage altar, and at the grave. We pray in thanksgiving for our daily bread, around our firesides in the sacred circle of the family, at the bedside of the ill and infirm, and with our brothers and sisters of the larger family in ward and stake. With prayer we

Talking With Our Father Through Prayer

by Dr. Royal L. Garff

OF THE YMMIA GENERAL BOARD

dedicate our sacred buildings as did the Prophet Joseph Smith in the Kirtland Temple.

PRAYER is divine fellowship with God. Such spiritual companionship brings man a matchless blessing, the assurance that, ". . . I am not alone, because the Father is with me."³ President Heber J. Grant once wrote in *THE IMPROVEMENT ERA*: "The minute a man stops supplicating God for his spirit and direction, just so soon he starts out to become a stranger to him and his works. When men stop praying for God's Spirit, they place confidence in their own unaided reason, and they gradually lose the spirit of God, just the same as near and dear friends, by never writing to or visiting with each other, will become strangers."⁴

Eldred G. Smith, Patriarch to the Church, has counseled us: "We must not be hampered by any anger or meanness or hardness of heart, or any selfish desires. We must tune our minds and our hearts to the spirit of God just as we tune our radio to receive the program from the broadcasting station. We want no interfering static from outside influences. In the attitude of true repentance we should seek forgiveness of our past mistakes and guidance for improvement."⁵

This being true, all of us should think more often and more creatively about our prayers. If we do we may be able to utter prayers that are not only deeply earnest and sincere but are also understandable to those who share our communications with our Father in heaven.

The habit of prayer expresses the basic character of many great men. Benjamin Franklin recognized the

necessity of communicating with an all wise Father in the founding of our nation. Stonewall Jackson, stalwart leader of the Old South, bore this testimony: "I have so fitted the habit in my mind that I never raise a glass of water to my lips without asking God's blessing; never seal a letter without a brief word of prayer under the seal; never take a letter from the post without a brief sending of my thoughts heavenward; never change my classes in the lecture without a minute's petition for the cadets who go out and those who come in."

WE SHOULD condition our minds and hearts to the act and spirit of praying. Lofty thoughts of beauty, spiritual power, peace, happiness, appreciation, and thanksgiving should permeate our souls; for it is not what we possess that matters, but what possesses us; not what belongs to us, but what we belong to that is most important. We need to belong to that group which remembers to be thankful. Jesus taught us this lesson as he traveled to Jerusalem:

And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

And they lifted up their voices, and said, Jesus, Master, have mercy on us.

And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that as they went, they were cleansed.

And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God.

And fell down on his face at his feet, giving him thanks: and he was a Samaritan.

And Jesus answering said, Were there not ten cleansed? but where are the nine?

There are none found that returned to give glory to God, save this stranger.

And he said unto him, Arise, go thy way: thy faith hath made thee whole.⁶

When praying, each of us should speak clearly and distinctly. Disraeli appropriately said: "There is no in-

⁶Luke 17:12-19.

*Adapted from the new edition of *You Can Learn to Speak* by Dr. Royal L. Garff, Chapter 21.

¹Moses 1:33, 35, 38-39.

²Alma 14:17-19, 24-27.

³John 16:22.
⁴Grant, Heber J., "Some Sentence Sermons" (*The Editor's Page*) *THE IMPROVEMENT ERA*, August 1944, p. 481.

⁵Smith, Eldred G., 121st Semi-annual Conference Report, September 1950, p. 57.

dex of character as sure as the voice." Let us remember that voice tones should ring out with the conviction that expresses sincerity. They should win and sustain favorable attention. The quality of our voices should create a worshipful mood and stimulate feelings of reverence, thanksgiving, and inspiration. A mumbling, bumbling, fumbling, grumbling prayer puts a rude damper upon our worship.

In addition to the Lord's Prayer, here are several of the other scriptural supplications that open our hearts to God:

And Solomon stood before the altar of the Lord in the presence of all the congregation of Israel, and spread forth his hands toward heaven: [and prayed:]

... Lord God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart.⁷

Hezekiah, during the time of Isaiah, was sick unto death and was told to set his house in order for he was to "die and not live."

Then Hezekiah turned his face toward the wall, and prayed unto the Lord,

And said, Remember now, O Lord, I beseech thee, how I have walked before thee

in truth and with a perfect heart, and have done that which is good in thy sight. . . .⁸

The Lord heard his prayer and promised him fifteen years more of life. Then Hezekiah returned thanks in joyous prayer:

O Lord, by these things men live, and in all these things is the life of my spirit: so wilt thou recover me, and make me to live.

For the grave cannot praise thee, death can not celebrate thee: they that go down into the pit cannot hope for thy truth.

The living, the living, he shall praise thee, as I do this day: the father to the children shall make known thy truth.

The Lord was ready to save me: therefore will we sing my songs to the stringed instruments all the days of our life in the house of the Lord.⁹

In the first year of the King Darius, Daniel read the prophecies of Jeremiah and understood that the Lord "would accomplish seventy years in the desolations of Jerusalem." Daniel sought the Lord

... by prayer and supplications, with fasting, and sackcloth, and ashes: [and cried out]

O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary. . . .

O my God, incline thine ear, and hear: open thine eyes, and behold our desolations, . . . for we do not present our sup-

plications before thee for our righteousness, but for thy great mercies.¹⁰

In all history, God has dealt with his children according to their faith and prayers. He has heard their supplications, their expressions of thanksgiving, and their triumphant prayers of exaltation. The language used in such utterances should inspire our deepest interest and most sincere study if we are to rise above the most ordinary and commonplace manner of speaking. He is our king and should be addressed in language befitting his majesty and power.

There are also among the writings of the literary masters many lovely prayers. Read them for sheer beauty, depth of sacred feeling, and loftiness of expression.

Some prayers are shared through singing together. A favorite hymn of Latter-day Saints is "Guide Me To Thee:"

When strife and sin arise,
Guide me to Thee;
When tears bedim my eyes,
Guide me to Thee;
When hopes are crushed and dead,
When earthly joys are fled,
Thy glory round me shed,
Guide me to Thee.¹¹

Although we may not use the words of sublime scriptures and writings as a part of our prayers, they can provide inspiration and be reflected in our expressions before the Lord.

A word of caution is offered to all who pray: Let us not presume to specify the manner in which God shall answer our prayers. Rather let us trust to his benevolent wisdom.

When we pray in our Church gatherings, we should realize that we are expressing the thoughts and feelings of an entire congregation and should avoid the common mistake of praying for ourselves alone. Instead of saying "my prayer" and "my faith" we should say "our prayer" and "our faith." We should direct our thinking to the purpose of the prayer, the significance and theme of the meeting, and the needs and feelings of the entire congregation.

Our prayers should not become stereotyped, rigid, or routine. We should remember that needs and circumstances change from day to day and that our prayers should be ap-

(Concluded on following page)

⁷Isaiah 38:2-3.

⁸Ibid., 38:16, 18-20.

¹⁰Daniel 9:3, 17-18.

¹¹The Latter-day Saint Hymnbook under the title "Jesus, My Savior True."



"Give us this day our daily bread."

Talking With Our Father Through Prayer

(Concluded from preceding page)

appropriate to the occasion, season, and times.

We should not use the name of Deity too often nor repeat over and over again such phrases as "Our Father in heaven," or "Dear Father." Needless reiterations change the sacred connotations of prayers into redundant utterances.

We have been instructed by our General Authorities in the words of Elder Francis M. Lyman not only regarding the "repetition of the name of Deity" but also most impressively about the length of our invocations and benedictions. Heed his wise words:

It is not necessary to offer very long and tedious prayers, either at the opening or closing. It is not only not pleasing to the Lord for us to use excess of words, but also it is not pleasing to the Latter-day Saints. Two minutes will open any kind of meeting, and a half minute will close it.

We ought to take into account the occasion, and let the prayer be suited exactly to it. Some times our habits may control us more strongly than the Spirit of the Lord, so we should consider these things. Offer short prayers and avoid vain repetitions, particularly the repetition of the name of Deity, and the name of the Savior. It is quite common to open a prayer in the name of Jesus Christ, to close it in his name, and possibly use his name a few times through the prayer. If we approach the Father and offer our petitions to him, and then close in the name of Jesus Christ, it is sufficient. There is no prayer so great and important that it is necessary to use more than once the name of the Son of God and the Father.¹²

If there remains any question about being reverently brief, hearken to the plain words of Jesus:

But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.¹³

We should always address Deity with the use of the sacred pronouns *thou, thee, thy, and thine*, observing the wise counsel of President Stephen L. Richards as given in the general priesthood meeting, October 6, 1911:

We have discovered . . . a lack of proper teaching with reference to prayer. I know



Dr. Royal L. Garff

that I myself have been shocked as I have heard missionaries called on for prayer who seem to have had no experience or training whatever in the use of the language of prayer.

. . . I think, my brethren, that in the quorums and in the classes, you would do well, as in the homes, also, to teach the language of prayer—"thee" and "thou"

rather than "you." It always seems disappointing to me to have our Father in heaven, our Lord, addressed as "You." It is surprising how much we see of this . . . I think you might make a note of it, and avail yourselves of any opportunities that may come in order to teach the sacred and reverential language of prayer.

It should also be observed that the verb, when it is used with a sacred pronoun, ends in "est" or "eth." Here are a few examples: "Thou knowest," or "He knoweth," "keepest" and "keepeth," "bringest," "bringeth," "worketh," or "workest," "abideth" or "abidest," "supplieth," "believest," "hearest," "doeth," "hast," "wilt," "canst," and the like. There are scores of words like these. Surely, we should form the habit of using them correctly and of pronouncing them clearly and easily.

In the classical language of the Old Testament, the Lord spake unto Moses, saying:

. . . On this wise ye shall bless the children of Israel, saying unto them,

The Lord bless thee, and keep thee:

The Lord make his face shine upon thee, and be gracious unto thee:

The Lord lift up his countenance upon thee, and give thee peace.¹⁴

¹⁴Numbers 6:23-27.

David Oman McKay Teacher and Prophet

By Leone E. McCune

STRAIT-BACKED and dignified
A tall broad-shouldered figure
Of a man, sculptured white hair,
Dark, soul-searching eyes,
Sincere, gracious and magnetic.

Born of noble parents, in a home
Where family love and true devotion
To God were paramount.
Reared amid lush green summer
Vales and hills, the blue-white silences
Of winter snows.

In this peaceful place the boy grew up,
Sledding, riding horses, working, studying

In the old rock schoolhouse—
Later in schools of higher learning.

And always with him the dream, the desire

To teach, to explain God's purposes
With His people here on earth,
To render compassionate service.

Teacher, President of Weber Academy,
Apostle of the Church, and last,
Beloved Prophet, Seer, and Revelator.
Leader and teacher wherever he goes,
In character, in example,
An inspiration to all who are privileged
To come in contact with his divine spirit.

God grant him years and years
To guide, to voice His teachings
To the peoples of the world.

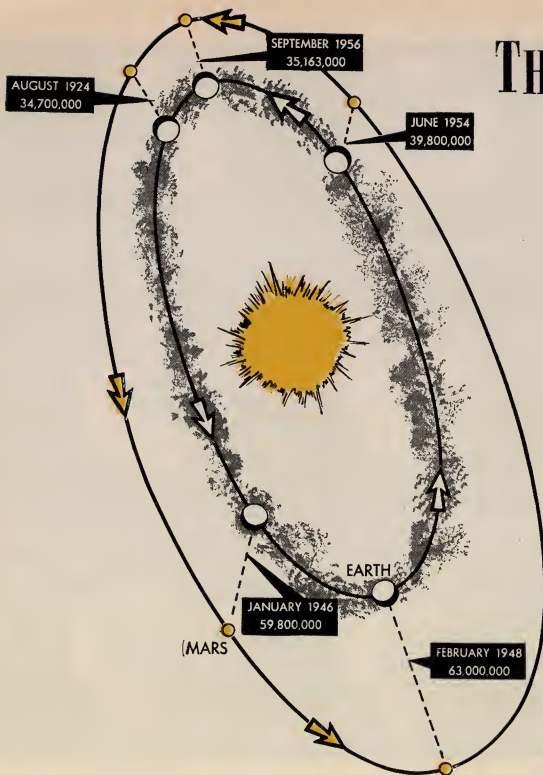
¹²From an address delivered in MIA conference, June 5, 1902, and reprinted in *THE IMPROVEMENT ERA*, April 1947, p. 245.

¹³Matthew 6:7-8.

THE PLANET MARS

By D. H. McNamara

BRIGHAM YOUNG UNIVERSITY



ON THE NIGHT of September 7, 1956, Mars will be at a distance of some 35,200,000 miles from the Earth, the nearest Mars will approach the Earth for another fifteen years. Rising in the east in the early fall evening, Mars is the most conspicuous star-like object in the heavens. It can be easily distinguished from the stars by its great brilliance and red color.

Of the Sun's family of planets, no planet except the Earth has been the object of so much observation and study. While these studies have resulted in some well-founded results, many questions concerning the planet Mars remain unanswered. Let us review what three hundred years of telescopic observations have revealed.

Viewed with a telescope, Mars is usually a disappointing sight unless the details of the planet are lost. Under exceptionally steady atmos-

pheric conditions, however, much of the intricate detail on Mars can be seen with even moderate size telescopes.

The polar caps are the most conspicuous features on the surface of Mars; they appear as white patches that cover the polar regions. Both caps change size; they are large during the Martian winter months and small during the summer months, for Mars has seasons that resemble our own, although they are twice as long. The alternate expanding and shrinking of the caps is repeated each Martian year with great regularity.

Occasionally during the shrinkage of the caps, white isolated spots occur, persist for a time, and then disappear. These isolated patches always occur at the same points on the surface, thus suggesting they are located on a summit or the shady slope of a hill.

The cyclic behavior of the polar caps suggests that they are extensive snow or frost fields which are formed

in the winter nights and progressively shrink under the heat of the returning sun. If this is true, there should be water present at the melting, unless the snow or frost is transformed directly into the gaseous state. A dark fringe bordering the polar cap has been reported by many observers. This suggests the existence of a zone near the edges of the cap where the soil has been dampened by the melted snow or frost. On the other hand, some observers regard this fringe as an optical illusion. There is sufficient evidence from other sources, however, to conclude almost with certainty that at the ground level the caps are composed of a thin layer of frost or snow. They appear to be surface features with a cloud or mist hanging above them.

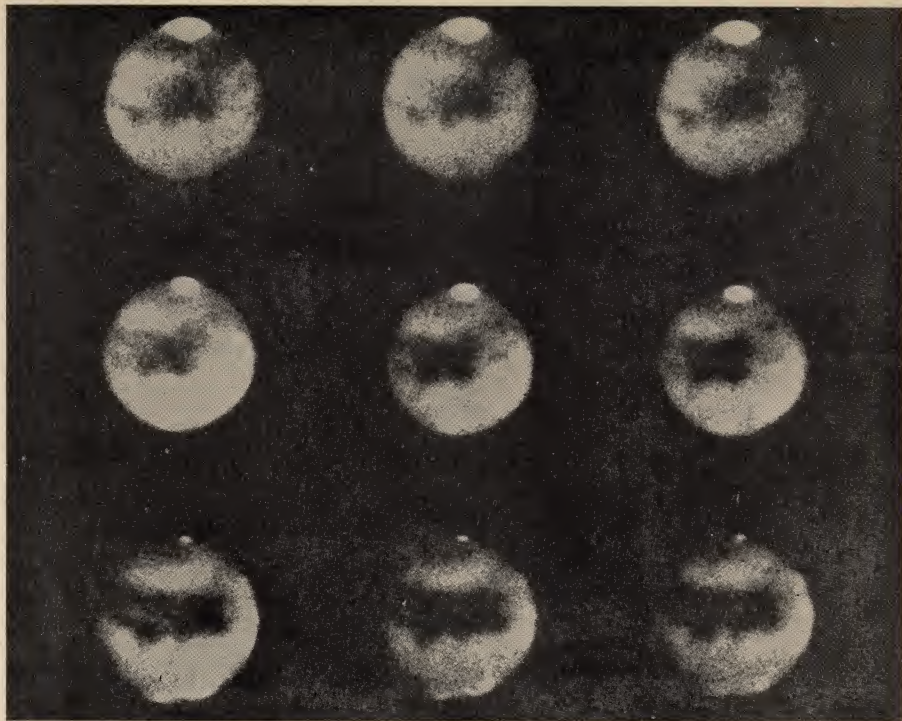
About two-thirds of the surface of Mars has a rosy or orange color, which accounts for the ruddy glow of the planet as seen with the naked eye. Such areas for a long time have been regarded as barren desert regions which have been reduced to a fine powder by the action of winds. If mountains are present, they cannot be higher than a few thousand feet.

The exact mineralogical nature of these regions remains unknown. From the observed fact that these regions appear to be uniform in color, we can probably conclude correctly that the chemical composition of the top layer shows less variety than the corresponding top layer found on Earth.

In addition to the bright orange-colored regions, there are dark regions (blue-green) which form permanent patterns on the surface of the planet. Useful telescopic observations of these dark areas extending back to 1660 have made possible an accurate determination of the period of rotation. The period is 24° 37", just a little longer than the Earth's period of rotation. Hence, a day on Mars would be very similar to a day on the Earth.

Careful studies of the dark regions have revealed that they undergo cer-

(Continued on following page)



Seasonal changes in South Polar Cap of Mars

—Photograph by E. C. Slipher, Lowell Observatory.

The Planet Mars

(Continued from preceding page)

tain modifications in detail. These changes are intrinsic, definitely affecting the true surface of the planet.

The variations are of two types:

One type is completely irregular; it consists of changes in brightness that occur usually on the edge of a dark region. These bordering areas take on the same coloring as the adjacent dark regions; then, after persisting for several years, the areas gradually change and regain their normal appearance. Certain areas on the planet are more subject to these irregular changes than others.

More interesting are the seasonal variations of the blue-green areas which occur with regularity each Martian year. With the shrinking of the polar caps, the blue-green areas around the caps gradually darken; the darkening extends day by day toward the Martian equator, reaching

the equatorial regions by the late spring and summer.

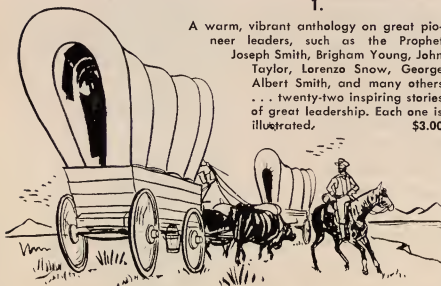
This remarkable change in the intensity of the dark regions of Mars suggests a phenomenon that is correlated directly with the arrival of moisture provided by the melting of the polar caps. One appealing explanation is that the dark areas are regions supporting forms of vegetation whose growth and decay during the Martian season account for the changes that we observe. Appealing as this hypothesis is, it has its difficulties, for a study of the light reflected from these regions has demonstrated the lack of chlorophyll which is responsible for the green pigment of the higher forms of plant life found on Earth. This does not rule out, however, the presence of lower forms of plant life such as lichens and certain hardy mosses. It is true that the existence of an atmosphere on Mars is proved by the presence of occasional clouds that obscure the surface of the

planet. Transitory bright spots, lasting only a few hours, are haze; others, which are conspicuous in yellow light and last for several days, are probably dust storms. But the most serious objection to the vegetative hypothesis is the almost total absence of free oxygen in the Martian atmosphere. Spectrographic studies have revealed that free oxygen, if there is any, does not exist in density equal to one percent of that found on Earth at sea level. Although there is also no trace of water vapor present in a spectrum of Mars, there still may be enough present to form thin snow caps, haze, and perhaps thin clouds as well. Carbon dioxide is present in an abundance greater than that found in our own atmosphere. Although it is impossible to verify, the chief constituent of the Martian atmosphere is probably nitrogen, which is also the chief constituent of Earth's atmosphere. That the Martian atmosphere

(Continued on page 653)

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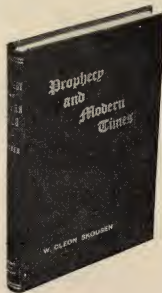


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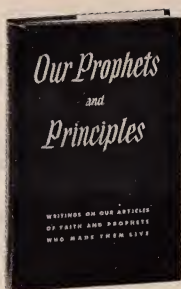


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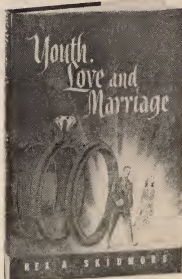
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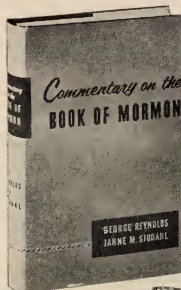


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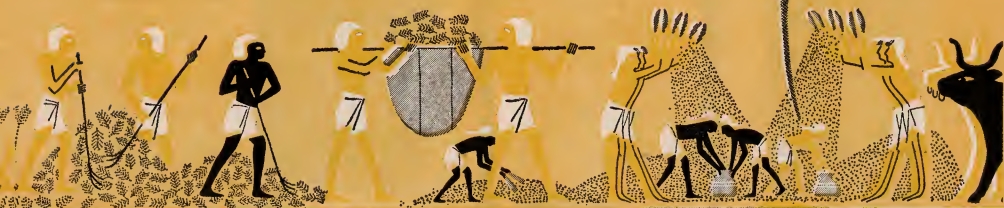
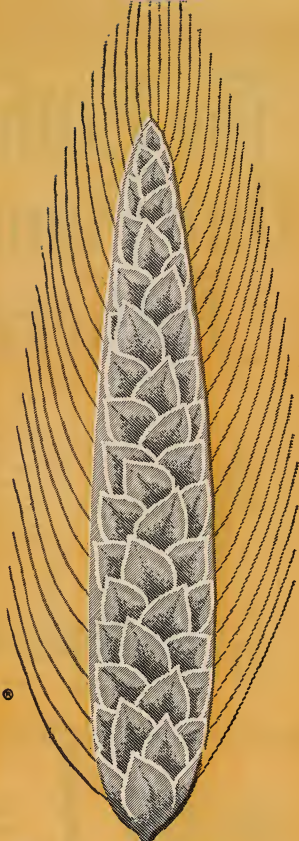
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The Planet Mars

(Continued from page 650)

is much thinner than the Earth's is certain because of the lower surface gravity on Mars and the clearness with which we can view the surface.

At the distance of Mars, the intensity of the Sun's radiation is only four-ninths that received by Earth; it is to be expected that the tempera-

ture is lower than Earth's. By direct measurement the average temperature of Mars has been found to be 40° below zero compared with a mean temperature of 60° above zero on Earth. At the Martian equator, however, the temperature may rise to as high as 50° above zero at noon, but at night

(Concluded on following page)

Concerning safety and survival...

Richard L. Evans

THERE WAS once perpetrated upon the public a two-word phrase that is contrary to truth and goodness and good sense: "Live dangerously." Many do it, and many have done it—of which the rising accident rate is eloquent evidence, and of which there are other evidences also, with broken lives, and broken bodies, and broken minds—and broken hearts—and senseless waste and sorrow. Some of it may be unavoidable, so far as human power to prevent—but much of it comes from a brash or thoughtless or intemperate attitude toward life, from lack of calm purpose and calm consideration, and lack of understanding of the ultimate objective. And it isn't only with physical or mechanical mishaps that we are concerned. Many men live dangerously mentally and morally, and run contrary to the current of truth, contrary to the simple, ageless God-given commandments, and so create worries and frictions and tensions and troubles inside themselves—and outside also. Everyone who violates any valid law lives dangerously, because the very violation of law is evidence of an unsafe attitude. There is no wisdom really in crowding corners, in scuffling against every obstacle, in contesting every right-of-way, in cutting to the unsafe side, in pushing headlong ever faster than the safe legal limits. (Nor even is there any wisdom in taking into ourselves things which are damaging or deteriorating.) There is great, quiet sustaining strength and satisfaction in the calm and thoughtful living of life—in running sensibly in safe channels; but there is no satisfying happiness in the tensions and anxieties of an unsafe situation; there is no happiness in having to run away; there is no happiness in the fears of an unquiet conscience; there is no happiness in gambling away irreplaceable things; there is no happiness in uncontrolled temper. There is no real happiness in a wildly flaming fire—excitement perhaps, but not happiness. There are commandments; there are rules; there are laws; there are ways of quiet and considered safety that would lengthen out our lives and endear us to others and cut down the tragedies, the injuries, the illnesses, the accidents. And in contrast to the false and futile invitation to "live dangerously" we suggest simply for those who seek peace and health and happiness—and safety and survival: Live thoughtfully, with high purpose and a quiet conscience.

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The Planet Mars

(Concluded from preceding page)

the temperature must fall considerably below zero. Thus, the range of temperatures experienced through a Martian day is considerably greater than we experience on Earth during twenty-four hours.

In view of our present knowledge of Mars, what can we say about the presence of life on Mars? The question of the existence of life naturally has to be restricted to the case of life as we know it. Life on Earth requires an abundance of oxygen, restricted conditions of temperature and atmospheric pressure. Since these conditions are not met satisfactorily on Mars, we can say with reasonable certainty that the great majority of living things found on Earth, including ourselves, would perish if exposed to the atmosphere of Mars. Yet we cannot say with certainty that Mars is devoid of life, for the real possibility exists that life can adapt itself to Martian conditions—conditions in some respects not too different from our own.

Some observers have reported seeing a network of dark lines that crisscross the surface of the planet. These lines, which are known as "canals," have been reported as being very thin and often double, exhibiting a remarkable geometric regularity which is hard to account for on the basis of natural causes. Others consider the "canals" an illusion; to them the canals appear as wide, diffuse bands. Perhaps additional study of the planet during the present favorable approach will help to solve the argument about "canals" that has persisted for more than half a century.

Mars has two satellites (moons) which were discovered in 1877. They are very small, less than ten miles in diameter. The inner moon is named Phobos (fear) and the outer moon Deimos (panic). Phobos is only 3700 miles from the surface of Mars and would, to an observer on Mars, appear to rise above the western sky every eleven hours; it would, there-

fore, rise twice during a single Martian day and change from a crescent to a full moon in about five hours. Deimos, on the other hand, would rise in the east and remain above the horizon for several days, as it passes through two complete cycles or phases before setting on the western horizon.

Perhaps of even greater interest is the remarkable anticipation of these curious moons in Jonathan Swift's *Gulliver's Travels*. In this book, he describes the astronomical accomplishments of the Lilliputians who "discovered two lesser stars, or satellites, which revolve about Mars, whereof the innermost is distant from the center of the primary planet exactly three of the diameters, and the outermost five; the former revolves in the space of ten hours, and the latter in twenty-one and a half." The figures for the distances and periods of the moons are close to their true values, yet the book was written by Swift a century and a half before the moons were actually discovered!

Jesus Christ—the God of the Old Testament

(Concluded from page 638)

by a pillar of fire at night and a cloud by day, providing them with manna when they were hungry and water when they were thirsty, and parting the waters of the Red Sea for them.

At Mt. Sinai, Jesus spent forty days conferring with Moses, and there gave him the Ten Commandments and many other laws and instructions.

Before his death Moses ordained Joshua to lead the children of Israel. Jesus spoke to him saying: "... as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee."¹¹ Through Joshua, Jesus led the Israelites over the Jordan River, dividing the waters for them, capturing Jericho, and reestablishing them in the promised land. Later he set up judges over them and raised up great men like Gideon to deliver them from their enemies.

So it was throughout the entire history of the Israelites, as is recorded in the Old Testament in the Bible. Dozens of chosen prophets talked with Jesus and were instructed by him.

In a like manner Jesus watched

over his people on the American continent, as is told in the Book of Mormon. All the prophets from the brother of Jared to Moroni testify of him.

Jesus himself left his testimony to

TO A CERTAIN TEACHER

By Eloise Wade Hackett

YOU WERE a green oasis in a great
Gray waste of unresponsive minds. I
sought
Refreshment at your quiet pool. I ate
And drank there, resting, and at length I
caught
Faint glimpses of a pathway that would
lead
Me safely through the wilderness of dune
And sun. Without that aid could I have
freed
Myself to search for mountains or the
moon?
I lost my need of roving long ago
In helping tend a garden on this hill;
Yet now and then if dusty windstorms blow,
The desert panorama haunts me still.
Though blurred by distance are the miles
of sand,
Cool green comes into focus where you
stand.

this effect. To the Nephite prophets on the American continent after his resurrection he declared: "Behold, I am Jesus Christ whom the prophets testified shall come into the world. ***

"... I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world."¹²

Again he said to the Nephites: "Behold, I say unto you that the law is fulfilled that was given unto Moses.

"Behold, I am he that gave the law, and I am he who covenanted with my people Israel; therefore, the law in me is fulfilled, ..."¹³

All of this evidence, and much more that has not been given because of the lack of space, show that it was part of the great plan of salvation worked out by our Father in heaven for his Beloved Son to watch over the affairs of the earth from the beginning, and to be our Lord and our Redeemer. What a joy it is to know, clearly, these truths about God and his purposes.

¹¹3 Nephi 11:10, 14.
¹²Nephi 15:4-5.

¹³Joshua 1:5.



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Sept. 29	Colo. A & M	Ft. Collins	7:45
Oct. 6	Utah	Provo	7:45
Oct. 13	OPEN		
Oct. 20	Montana U	Missoula	1:15
Oct. 27	Utah State	Logan	1:15
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Some side lights on freedom...

Richard L. Evans

THIS SIGNIFICANT season suggests some side lights on freedom: One fact concerning freedom is that we seem so readily to recognize an enemy that assails our freedom with force, but do not always so readily recognize the loss of freedom by quiet encroachment. Indeed if something subtly infringes a small step at a time upon an established principle, it can often go a long way (like a habit) before we fully know what hold it has on us. Some "freedom" so-called, have been much talked of, and some have been too far forgotten. One freedom so cherished in our lives is freedom from intrusion upon our personal privacy. If the flagrant violation of personal privacy should come upon us all at once, we would no doubt resist it in all earnestness. But the intrusive, quiet encroachments can be a matter of serious concern. There is another question concerning freedom that should be seriously considered: Having freely received a heritage of freedom from our fathers, how far would we be justified in fettering our children? What obligations should one generation impose upon another? To what extent can we conscientiously let the future pay for the past—in money or in other matters? Owing so much to our grandchildren, how much should we owe to our grandchildren? How much are we justified in binding the yet unborn? We leave these questions open, as they provocatively suggest themselves, and close with these seldom quoted words from Andrew Jackson's Farewell Address: "These multiplied favors, we owe, under Providence, to the adoption of the . . . constitution. . . . Experience . . . has shown the wisdom and foresight of those who framed it. . . . [But] no free government can stand without virtue in the people and a lofty spirit of patriotism. . . . You have the highest of human trusts committed to your care. Providence has showered on this favored land blessings without number. . . . May He who holds in His hands the destiny of nations make you worthy of the favors He has bestowed, and enable you, with pure hearts, and pure hands, and sleepless vigilance, to guard and defend to the end of time the great charge He has committed to your keeping. My own race is nearly run; . . . [but] I thank God that my life has been spent in a land of liberty. . . ." God grant that we may live and act and so face our own obligations, that our children's children unto the farthest future may also say, "Thank God my life has been lived in a land of liberty."

"The Spoken Word"

FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING
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¹Jackson's Farewell Address.

DAYLIGHT

By Eloise Wade Hackett

THE LAKE is loath to let the daylight go;
Clasping her trailing robe, it gently keeps
Its hold till sunset dims to afterglow
And weary land, now shadow-quilted, sleeps.
And when the drowsy land but half awake

Has reached for working clothes and slowly
dressed,
It finds out that the early-riser, lake,
Has caught the day already to its
breast.

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The Bride Wore Lace

(Concluded from page 645)

dress with a train and everything."

Her mother sat down at the maple gategleg table, limply. "But . . . I thought you told us you were going to wait awhile. I thought you wanted to go to college," she said. "If I had known this I would never have consented to the engagement."

"Oh, Mother, don't say that. You know you would. Maybe I can go to college after we're married. Anyway, there's nothing particularly I want to take. I know shorthand and typing and bookkeeping if I ever have to work. Oh, I'm so happy!"

Coleen moved over to the stove—like a ray of light—and tasted the strawberry jam her mother was cooking. Kip, who had come in through the back door while they were talking, said, "Jeepers, I can just imagine you married. Your cooking would give him ptomaine poisoning right off the bat." But there was a smile in his eyes, and his face was so pale that it accentuated his smattering of freckles.

"You can be an usher, dar-ling," she assured him, whirling to tweek his chin. Then, "Oh, and I almost forgot to tell you. I'm going to work in Doctor Ray's office . . . for the summer. I'm going down this afternoon and take a few letters and get some statements ready."

"But I had planned on your helping me," her mother said automatically, still stunned by the news.

"Oh, I'm sorry. Couldn't you get that girl—oh, you know that school-girl—to come and help you?"

Coleen started through the door on her way to her room. Della looked at her long auburn hair, her pert little figure, and said meaningfully, "I'm not sure your father and I will go along with this September wedding. I'm not at all sure."

"I'm sorry, Mother, that you can't go along with us," the girl said, "because we really plan to get married in September. Remember I'm nearly nineteen."

"But you wouldn't do that without . . ." the older woman began, as Coleen gave a small sob, crying, "Oh, Mother, why'd you have to go and spoil it all?" and rushed from the room.

September! Less than three months! If she could only leave the cherries and strawberries she was canning, go somewhere and weep! But the fruit was ready to be done, and she must

stay and do it. Perhaps it was good that duty forced her to keep busy . . . oh, and she must call Marie, the young girl who had helped her several times, when she had been unable to get other help. She was only fifteen, but she would at least break this awful silence. But could she ease the silence in her heart, the pain?

She made the call, went back to stemming cherries. The faster she worked the more her mind became set against the wedding. It wasn't fair to give such short notice. Spring, at least, would be soon enough. She would not give her consent!

By the time Marie came, Della's forehead was damp from perspiration. She had worked herself into a state of excitement and emotion, but she really believed now that her plan would work. It *must*.

"Hi," Marie said, coming through the back door, "looks like you're busy."

"I surely am. You can take a pan of those cherries and start stemming them. I'll wash them after."

The girl chattered as they worked, and Della remembered the many times she and her daughter had worked together like this, happily, cozily, with confidences exchanged, stories told, with laughter . . . and love.

There wasn't too much she could say to Marie, but the girl didn't seem to mind. She talked on, and Della was stopped short in her preparing of syrup to pour over the fruit, when Marie said, "I guess I won't be able to come and help you much longer."

"Why not?" Della asked.

Marie smiled and said, "I'm going to get a full-time job. I'm not going back to school."

"You're *not*? But your mother won't let you quit!"

"Yes, she will. She said if I finished Junior High I could get a job."

"But you're so young. You're just a baby." Coleen seemed much more than three years older than this child, a hundred times more mature and wise though she, too, seemed young . . . young. . .

"Why, lots of my friends are doing it. My best friend ran away and got a job last week. Her folks didn't care once they got used to the idea. She was a week younger than me."

"And you're fifteen."

"Uh-huh."

Della's heart ached at the thought. But what else was there for them to do with no real homes, no love, no security?

Suddenly Della recalled Coleen's words as she left the room, "We plan to get married in September." Then, with a tug of real sadness she remembered the little sob and, "Why'd you have to go and spoil it all?"

She had never been able to bear seeing Coleen unhappy and to hear her cry, which she seldom did, was almost more than she could bear.

How lucky she had been, how good her life, her home, the things she had been able to give her children. Thank God for it all, for the fact that Coleen had found such a good boy—religious, eager to love and cherish her; intelligent, clean. They worked on, saying little.

She dried her hands on the towel above the sink and said, "I'll run up and change my dress. Then I'll drive you home. I know it's quite a distance."

"Gee, Mrs. Walsh, that's swell. You've been real nice to me."

Della touched her cheek, "I wish I could have done more . . . I wish . . ." she turned away, choked with emotion.

On her way back from taking Marie home, Della stopped in town, went swiftly into The Palace department store. She didn't have much time as she must hurry back and get dinner. But there was something she wanted to see.

It took her longer than she had expected, and she saw Coleen going upstairs as she came in. Perhaps she was deliberately trying to avoid her. Della waited until she was sure she was in her room. Then she went upstairs, too.

She knocked lightly on the closed door. Coleen asked, "What is it?"

"I'd like to talk to you."

"Come in."

As she entered, she saw the girl's reflection in her dressing table mirror; her eyes were dark and sad. Before her mother could speak, she said, "I'm sorry I spoke the way I did, Mother. We really wouldn't go ahead without yours and Daddy's approval. But . . . I wish you would see it our way."

Della smiled, "Well, honey, as I was saying to your father the other night, everything has its time. If you feel that you're ready, we don't want to stand in your way. The only thing

(Concluded on page 660)

THE IMPROVEMENT ERA



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The Bride Wore Lace

(Concluded from page 658)

we've ever wanted is your complete happiness."

"Oh, Mother . . . you mean?" there was a different sob in the girl's voice now, and her eyes were alight again.

"Yes, dear, and I've just looked at the most exquisite piece of lace. We'll go down and see it tomorrow."

The girl rose, twirled around, crying, "And the papers will all say, 'The bride wore white chantilly lace over duchess satin, with a four yard train . . . and everything.'"

"And everything," repeated her mother, reaching out her arms.

President J. Reuben Clark, Jr. Attains 85 Years

(Concluded from page 624)

social life. It was here in Mexico that he worked out the outline and material which has become the book *Man, God's Greatest Miracle*.

When his son, J. Reuben Clark, III, was on a mission, President Clark wrote him a series of letters on the Holy Ghost. These found their way into the columns of the *Millennial Star*.

Called by President Heber J. Grant into the First Presidency at the April 1933 general conference, President Clark has served three Presidents of the Church as a Counselor: President Grant, President George Albert Smith, and President McKay. He has served as a member of the First Presidency over twenty-three years—longer than anyone has held this high office in this dispensation.

After spending a full day at the office, he goes home to work in his library of religious materials at home. His latest book, *Why the King James Version*, as well as *On the Way to Immortality and Eternal Life*, and *Our Lord of the Gospels* were written during his evenings at home.

It hardly seems possible that President Clark is eighty-five this September 1. But looking at it another way, he has accomplishments that it would take an average person many lifetimes of "four score plus five" to duplicate.

The ERA family, its editors and subscribers, take this opportunity to join President Clark's ever-widening circle of friends to say "many happy returns of the day."

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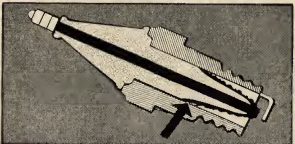


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A Great Caring

(Concluded from page 625)

to it. The factors responsible for a child's bad behavior are difficult to identify and explain. They are endless.

Most important perhaps is the home that fails to provide love, understanding, and guidance. And since wholesome, beautiful family life may be found in the homes of wealthy and poor alike, perhaps the answer to decreasing our heartaches—to showing that we *really* care—lies in a re-evaluation of ourselves!

President Joseph F. Smith, in an editorial in *THE IMPROVEMENT ERA* many years ago, placed the responsibility on the parents in these words: "Not one child in a hundred would go astray, if the home environment, example, and training, were in harmony with the truth in the gospel of Christ, as revealed and taught to the Latter-day Saints. Fathers and Mothers, you are largely to blame for the infidelity and indifference of your children. You can remedy the evil by earnest worship, example, training, and discipline in the home."^{*}

^{*}Gospel Doctrine, p. 302.

Experiences in Research

(Concluded from page 635)

I felt I should go personally and look through them. Unless one is on special business the wills are not given to him, so I asked the woman at the desk to check the files, which she did, but found nothing. I turned to leave and as I did so, my eyes fell on an old brown book lying on a table. When I opened it, I noticed that it contained lists of names, first and last, and numbers like references. I turned through it, and on about the second page, second from the top was Anna Susanna Jacobse. I went back to the woman and asked her what the book was, and she said they were old wills which were kept in the vault downstairs. I asked her if I could see the one numbered 348/1876, and she said if I wanted to go into the vault I was welcome. I did so, hoping the writing had not faded. I opened an old dusty book to the number, and there was her name with the parents, children, dates of birth and death, husband, and places. I was able to trace on this line for six more generations, making a total of eleven generations.

THE IMPROVEMENT ERA

To Make a Home

(Continued from page 634)

mother is. She's a wonderful cook—but she doesn't make a life work of just keeping house." Martha emphasized the word *house*. "Of course," she added, "Mrs. Schultz is a wonderful housekeeper—" Her voice trailed off as though she had in mind to say more but decided against it.

By this time the car had arrived at the Schultz home. The little group marched up the front walk, Mary and Martha in front and the two children bringing up a very subdued rear. Waiting for them, seated in a row on the top step to the veranda, sat the twins, Lester and Chester, and little Debbie. They rose politely as Martha introduced Mary to them. Helen came out to greet the guests and soon had the children playing cheerfully on the lawn, having promised to call them in when refreshments were served.

Mary liked Helen Ferris immediately. She was friendly and interested in making the newcomer to the town feel at home. It was she who showed Mary through the house. Mary was entranced—everything was so orderly, so clean, so perfect of its kind. Lovely old walnut furniture gleamed; needlepoint chairs and hand-crocheted bedspreads, crystal and silver pieces in the dining room, chrome in the kitchen—everything was there to make a home lovely and desirable.

When Mary exclaimed over the beauty of the rooms, Helen said, "Yes, this has been Mother's life. Nothing has ever meant so much to her as having her home perfectly kept. Now as for me," she added laughingly, "I'll settle for a little less order and a little more fun in living. Mother really isn't strong enough to keep this house; I do hope she will let someone come in to help her. She never has been willing to have anyone else do the work, but she really needs help."

They were halfway down the stairs when a succession of screams from the lawn reached them. Helen was out the front door in seconds, followed closely by Martha, Mary, and Mrs. Schultz. Beneath the big maple tree on the lawn lay the inert form of Lester; over him stood Harvey. The two little girls stood together, screaming at the tops of their voices. The other twin looked down in horror on

(Continued on following page)

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To Make a Home

(Continued from preceding page)

the scene from the first branch of the tree, sobbing uncontrollably.

Helen reached the injured boy first.

"Get some water from the house!" she ordered Harvey. "Quick!"

The others stood in silence as Helen knelt over her silent son. Before

An approach to the safety problem...

Richard L. Evans

WITH INCREASING carnage on the highways and elsewhere, it would seem that we need a new approach to the problem of safety. And so we suggest a consideration of safety not merely as a matter of statistics—not safety merely as a matter of mechanics—but safety as a God-given right—safety as a moral principle. "In the beginning," we read in the first book of the Bible, "God created the heaven and the earth . . . and God said, Let us make man in our image."¹ It is a great and blessed privilege to be made in the image of God. It is a great and blessed privilege to be alive on earth. It is a great and blessed privilege to have a sound body, a sound mind, and unimpaired physical faculties. It is a great and blessed privilege to live with the association of loved ones, with the privilege of seeking knowledge with freedom, of enjoying other people, of developing, creating, learning, and living life to its full normal limits, with full possession of physical and mental powers, unimpaired by injury or accident. True, this isn't all the life there is. The Lord God has given us the assurance of everlasting life. But quite apart from these limitless, eternal promises and possibilities, every man has the right to the enjoyment of "life, liberty, and the pursuit of happiness" here—and no man has the right, by any thoughtlessness, by any dulling of his senses, by any carelessness of conduct, or by any cause of incompetence, to impair another person or to take from him any part of his opportunities on earth, or any part of his mental or physical faculties. In short, it is a crime carelessly to contribute to the impairment of another person. It is a crime to take unjustly from anyone what we can't restore—and certainly we cannot restore one year or one hour of a man's life, or repay him in any real way for pain, for physical impairment, for anguish and anxiety. Who can calculate the loss of a father's association with his sons—or of a mother's loneliness in the burden of carrying a load alone? Who can calculate the loss to a child who must lead a crippled or impaired life? Who can calculate in any real way the loss of the full living of life or the loss of physical function? If all of us would only remember that all of us are sent here for a glorious purpose, by Him who made us in His image, to live out in fulness and richness the years that God has given, we would be less careless about those things which might take from us, or from others, the full and wonderful living of life with loved ones. God help us to impress upon ourselves, and upon every other person, that safety is a moral principle as well as a physical problem—and that the carnage of carelessness is a crime!

"The Spoken Word"

FROM TEMPLE SQUARE
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¹Genesis 1:1, 26.

Harvey was back, Lester moved, opened his eyes, and tried to sit up.

"Better lie still, dear," Helen cautioned. "How do you feel?"

"Okay, Mom."

"Don't you hurt anywhere?"

"No. Where's Chester?"

"He's still up in the tree. He's coming down now."

Harvey returned with a cup of water. Helen dampened her handkerchief in it and swabbed Lester's face and neck. In a few minutes he was sitting up, talking, trying to tell what happened. His mother quieted him and asked Chester to tell.

"We had a contest," he said. "Lester said he always could climb higher than I could, and I said I could climb higher than he can. He was going up first, and he fell from 'way up there."

"Don't you know you're not supposed to climb trees?" Mrs. Schultz demanded.

"Mother didn't say we couldn't climb trees," Chester answered. "We climb trees at home all the time. We didn't know we couldn't climb trees here."

"Well," Mrs. Schultz persisted, "I certainly don't want you climbing trees here. Just look what happened."

By this time Lester was standing up and taking tentative steps in the direction of the house, evidently none the worse for his mishap. Mary noticed that Helen had not reproved the boys for climbing. As they approached the house, Mrs. Schultz said, "Would you children like to have your refreshments on the porch out here?"

Helen spoke up quickly, "Yes, let them. Then there won't be any spills on the rugs."

As the women went into the house, Mrs. Schultz said to Helen, "You should tell those children not to climb. Children are always getting hurt that way."

"Mother," Helen answered, "they can't be kept from trying their strength. Of course they get hurt sometimes, but they learn as they grow. All my life I wanted to climb that tree, but I never did try. I'm glad my boys tried it. Their father will be, too."

Mrs. Schultz said nothing, but her

disapproval was evident in the slight toss of her head as she went toward the kitchen to prepare the refreshments.

That night Mary was very quiet. John noticed it but said nothing, knowing that sooner or later her experiences would be related. They were eating dessert when she began to talk. The whole story came out.

"They don't go to their grandmother's because they aren't happy there when they go. The house is too nice to be lived in by a family. There's no freedom to live. Why, Helen grew up all held in by laws of 'don't do this and don't do that.' Now she's happy, and she wants her children to be happy. And what was it all for? Just to grow old. I just don't want my life to be like that."

"It won't," said John, "now."

"You were afraid it was going to, weren't you, John? Well, you needn't be. We're going to have a home for our children—just a house."

She jumped up from the table. "Come on," she said, "let's let the dishes wait and go out to watch the sunset!"

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Melchizedek

The Twelve Apostles

THE APOSTOLIC CALLING

First—General Statement Regarding Duties of the Apostles:

APOSTLES IN THE Church of Jesus Christ of Latter-day Saints are called upon to perform a multitude of tasks; however, their principal assignments may be listed under the following headings: first, bearing witness of Jesus Christ; second, proclaiming the everlasting gospel at home and abroad; and third, building up and regulating the Church. These assignments are all fulfilled under the direction of the First Presidency. President Joseph Fielding Smith made the following statement regarding the calling of the apostles:

The true calling of the apostles of Jesus Christ is to hold the fulness of the priesthood and to proclaim the gospel in all the world. They hold the keys, to open the door by the proclamation of the gospel of Jesus Christ.¹

Second—Modern Revelation Regarding Duties of the Apostles:

In modern revelation the Lord outlined the work and duties of the apostles as follows:

The twelve traveling councilors are called to be the Twelve Apostles, or special witnesses of the name of Christ in all the world—thus differing from other officers in the church and in the duties of their calling.

And they form a quorum, equal in authority and power to the three presidents previously mentioned [the First Presidency]. . . .

The Twelve are a Traveling Presiding High Council, to officiate in the name of the Lord, under the direction of the Presidency of the Church, agreeable to the institution of heaven; to build up the church, and regulate all the affairs of the same in all nations, first unto the Gentiles and secondly unto the Jews. . . .

It is the duty of the Twelve, also, to ordain and set in order all the other officers of the church, agreeable to the revelation. . . .²

Third—Apostles and Special Witnesses of Jesus Christ:

The twelve men who constitute the Council of the Twelve Apostles in the Church of Jesus Christ of Latter-day Saints are endowed with the power and responsibility to serve as *special witnesses of Jesus Christ*. It is their privilege to have the inspiration and necessary guidance of the Holy Ghost to fit and qualify them for this important mission. In the words of President Joseph Fielding Smith:

All men may, by virtue of the priesthood and the gift of the Holy Ghost, become witnesses for Christ. In fact, that is just what every elder in the Church should be, but there is a special calling which is given to the Twelve special witnesses that separates them from the other elders of the Church in the nature of their calling as witnesses. These twelve men hold the fulness of authority, keys, and priesthood, to open up the way for the preaching of the gospel to every nation, kindred, and tongue. Others who go forth go under their direction and are subject to them. This work of proselyting is in their hands, and under the council of the First Presidency they are called upon to conduct all the affairs of the Church and the preaching of the gospel to every creature.³

QUORUM OF THE TWELVE APOSTLES

First—The Number of Apostles:

When Jesus Christ was upon the earth in the Meridian of Time he

³Smith, *op. cit.*, vol. 3, p. 146.

CORRECTION

A serious error appears on the Melchizedek Priesthood pages of the August issue. The fifth line of the third paragraph on page 592 is entirely out of place. With the correct line (which we now italicize) that paragraph should read:

Priesthood contains the sealing power of all of the gospel ordinances; thus all contracts, ordinances, and blessings which are sealed upon *Church members* must be done through the priesthood and sanctified through the sealing power of the Holy Spirit of Promise.

called and ordained twelve men to the position of apostles. They constituted the Quorum or Council of the Twelve.⁴

In setting up his kingdom in the latter days, the Lord through special revelation has designated that there should be twelve men upon whom the apostleship is conferred, and these men constitute a quorum known as the Council of the Twelve. This body is the second quorum in the priesthood, equal in authority but subservient to the First Presidency, which constitutes the first quorum of the priesthood in the Church.

In addition to the twelve men who constitute the Council of the Twelve Apostles, the President of the Church is always an apostle. As was pointed out in the August 1956 ERA, the two Counselors in the First Presidency may or may not be apostles. At the present time, however, both of them are apostles; thus fifteen ordained apostles are in the Church. It should be kept in mind that the Quorum of the Twelve would always be limited to twelve men unless the Lord himself changed the order.

Second—President of the Quorum of the Twelve:

According to the date of his ordination, the senior member of the Council of the Twelve not only serves as a member of the Quorum of the Twelve, but he is also set apart as President of the Council of the Twelve, and he officiates in that capacity. He is set apart to that position by the President of the Church or under the direction of the President.

It is he who, with the approval of the First Presidency, directs much of the work of the various General Authorities. He presides over and conducts all meetings of the Council over which he presides, as well as the meetings which other General Authorities attend which are not attended by the First Presidency. In case of his absence, the next apostle in seniority present presides over and conducts the meeting.

⁴Mark 3:14.

¹Joseph Fielding Smith, *Doctrines of Salvation*, vol. 3, p. 144; D & C 112:21; 124:128.

²*Ibid.*, 107:23-24, 33, 38.

Priesthood

Third—Apostles as Prophets, Seers, and Revelators:

Members of the Quorum of the Twelve through revelation from the Lord have been called and ordained to be prophets, seers, and revelators to the Church of Jesus Christ of Latter-day Saints. They are sustained by the body of the Church at various conferences to those positions or callings. In regard to this subject President Joseph Fielding Smith has written:

The Twelve Apostles have been sustained as prophets, seers, and revelators, ever since the time of the dedication of the Kirtland Temple. *There is only one man at a time who holds the keys of revelation for the Church.*⁵ The Twelve Apostles may receive revelation to guide them in their labors and to assist them in setting in order priesthood and organizations of the Church. When they are sent out into a stake by authority, they have all the power to receive revelation, to make changes, and to conduct the affairs according to the will of the Lord. But they do not receive revelations for the guidance of the whole Church, only where in one of them may succeed to the Presidency. In other words the right to receive revelation and guidance to the whole Church is vested in each of the Twelve which he could exercise should he succeed to the Presidency. But this power is dormant while the President of the Church is living.⁶

Fourth—Apostles Are Always High Priests:

President Joseph Fielding Smith makes it clear that apostles are always high priests. To quote:

All of the apostles are high priests and are so ordained. They belong to a quorum of high priests separate and distinct from the high priests quorum in a stake. *The First Presidency is a presidency of the high priests*, as stated in the revelation, and since every apostle has the priesthood and keys to enable him to serve as presidency of the Church, he necessarily must be a high priest.⁷

Sixth—Apostles and the Keys of the Kingdom:

Shortly before his death, the Prophet Joseph Smith bestowed upon the Twelve Apostles all the keys and ordinances and priesthood necessary

for them to carry on the great work of building up the kingdom of God and bringing to pass the salvation of the human family. In reference to this event, Elder Orson Hyde, who was a member of the Quorum of the Twelve at that time, said:

Before I went east on the 4th of April [1844] last, we were in council with Brother Joseph almost every day for weeks; said Brother Joseph in one of those councils, "There is something going to happen; I don't know what it is, but the Lord bids me to hasten and give you your endowment before the temple is finished." He conducted us through every ordinance of the holy priesthood, and when he had gone through with all of the ordinances, he rejoiced very much, and said, "Now if they kill me, you have got all the keys, and all the ordinances, and you can confer them upon others; and the host of Satan will not be able to tear down the kingdom as fast as you will be able to build it up"; and now, said he, "On your shoulders will the responsibility of leading this people rest."⁸

Another member of the Quorum of the Twelve, Elder Wilford Woodruff, remarked as follows in regard to this subject:

They [the Twelve] received their endowment[s], and actually received the keys to the kingdom of God, and oracles of God, keys of revelation, and the pattern of heavenly things; and thus addressing the Twelve [Joseph] exclaimed, "Upon your shoulders the kingdom rests, and you must round up your shoulders and bear it, for I have had to do it until now."⁹

A third testimony bearing witness to the foregoing facts comes to us from Sister Bathsheba W. Smith, the wife of Elder George A. Smith, one of the members of the Quorum of the Twelve to whom these keys were given. Her testimony is as follows:

In the year 1844, a short time before the death of the Prophet Joseph Smith, it was my privilege to attend the regular prayer circle meeting in the upper room over the Prophet's store. There were present at this meeting most of the Twelve Apostles, their wives and a number of prominent brethren and their wives. On that occasion the Prophet arose and spoke at great length, and during his remarks I heard him say that he had conferred upon the heads of the Twelve Apostles all the keys and power pertaining to the priesthood, and that upon the heads

of the Twelve Apostles the burden of the kingdom rested, and that they would have to carry it.¹⁰

As has been pointed out, the Twelve Apostles have been given the keys to the priesthood and the keys to the kingdom of God. They are functioning in their positions as apostles under the direction of the Presidency of the Church, which Presidency is actively in possession and use of the keys of the priesthood; however, when the President of the Church dies, the Twelve Apostles are the rightful heirs and possessors of the keys of the kingdom, and the priesthood, and are fully authorized to carry forward all of the work of God here upon the earth pertaining to the great program of the Church.

As was pointed out in the July, 1956, ERA, it is through the power, calling, and appointment that this body of God's chosen servants possess, and under divine inspiration and revelation, that a successor to the President of the Church is appointed, sustained, and set apart; and that position is always filled by the apostle who has been serving as President of the Twelve.

Seventh—Filling Vacancies in the Council of the Twelve:

The selection of men to fill vacancies in the Council of the Twelve is made by the President of the Church of Jesus Christ of Latter-day Saints. He does so through inspiration and revelation from the Lord. He is free to select from the male membership of the Church at large. Regarding the filling of vacancies in the Council of the Twelve, President Joseph Fielding Smith has written:

There is no set rule in regard to the choosing of apostles. For instance: The First Twelve chosen in this dispensation were selected by the Three Witnesses. Others, both in the day of the Prophet and since his day, have been chosen by direct revelation through the President of the Church. Others have been chosen as was Matthias in the days of the ancient apostles. At other times, the members of the Presidency and the Twelve present names which are con-

(Concluded on page 686)

⁵D & C 43:3-7.

⁶Smith, *op. cit.*, vol. 3, pp. 156-157.

⁷Ibid., vol. 3, p. 157.

⁸Orson Hyde, *Times and Seasons*, vol. 5, p. 651.

⁹Wilford Woodruff, *Times and Seasons*, vol. 5, p. 686.

¹⁰Joseph Fielding Smith, *The "Reorganized" Church vs. Salvation for the Dead*, pp. 7-9, cited in Smith, *op. cit.*, p. 155.



The Presiding

Study Guide For Ward Teachers September 1956

To Be Carnally Minded Is Death

For to be carnally minded is death; but to be spiritually minded is life and peace. (Romans 8:6.)

In this one sentence, the great Apostle Paul has touched one of the most important laws determining the welfare of every person. "Carnal" pertains to the flesh. It has to do with the physical nature of man, as distinguished from his intellectual and spiritual nature. To be carnally minded, therefore, is to occupy the mind with material, worldly, or bodily things which perish, rather than the spiritual things leading to eternal life.

What we think has such tremendous importance because it determines what we do, and what we become. We can actually choose eternal life, simply by being "spiritually minded." The famous psychologist, William James, said, "The greatest discovery of my generation is that one can change the quality of his life by changing his attitude of mind." And Walter Dill Scott, long-time president of Northwestern University, said, "Mental attitude is more important than mental capacity."

The mind has some of the qualities of the tendrils of a clinging vine. It tends to attach itself to what it is put in contact with. If we put the mind in contact with the things of God, we learn to love the things of God, which means life and peace. What a thrilling idea it is that we can learn to think properly, for:

Mind is the master power
That builds and molds—
And mind is man;
And evermore he takes the tools of thought
And fashions what he wills,
Bringing forth a thousand joys, a thousand ills;
He thinks in secret and it comes to pass,
Environment is but his looking glass.

Anon.

What we think in secret or otherwise will also come to pass. And we start toward spiritual death when we allow the seeds of death to get a foothold in our minds.

How would you like to create your own mind? But isn't that just what you are doing? William James said, "The mind is made up by what it feeds upon." "The mind, like the dyer's hand, is colored by what it holds." If I hold in my hand a sponge full of purple dye, my hand becomes purple. And if I hold in my mind carnal, worldly, and sinful thoughts, that is the kind of person I will become.

The Lord has said, "... there are many called, but few are chosen. And why are they not chosen? Because their hearts are set so much upon the things of this world. . . ." (D & C 121:34-35.) Worldly thoughts may crowd the things of God out of our minds, and "... every man receiveth wages of him whom he listeth to obey. . . ." (Alma 3:27.) "For the wages of sin is death; but the gift of God is eternal life. . . ." (Romans 6:23.) "For as many as are led by the Spirit of God, they are the sons of God." (*Ibid.*, 8:14.)

INTRODUCTION OF STUDY GUIDE FOR OCTOBER 1956

Reverence in Our Chapels

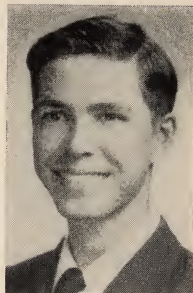
Latter-day Saints should be reverent in all things pertaining to the Lord. We are expected to teach our children to be reverent in the home and in the Church. Our chapels are houses of prayer. We assemble in these places of worship each Sabbath to partake of the Sacrament and to renew our covenants. In order to be in harmony with the spirit of the Lord we must be reverent.

Think it over

Would the boy you *were*
follow the leader you *are*?

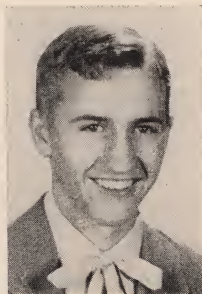
—L. A. P.

Challenging Records



Edward D. Ottinger
Chicago Stake

Edward (Eddie), a priest in the Batavia (Illinois) Branch, Chicago Stake, has the distinction of having earned six individual Aaronic Priesthood awards with the 100 percent seal affixed to each one, indicating a perfect record of attendance at priesthood and Sacrament meetings since he was ordained a deacon.



Earl McDaniel
San Luis Stake

Earl, a priest in the Alamosa Ward, San Luis (Colorado) Stake, has earned five individual Aaronic Priesthood awards, one each year since he was ordained a deacon. He is the first Aaronic Priesthood bearer in the stake to receive the Duty to God award.

THE IMPROVEMENT ERA

Bishopric's Page

Prepared by Lee A. Palmer

Senior Members

Doing More Than Required Is Mark of Real Leader

IT HAS BEEN well stated that there are but two kinds of failures in life, (1) the person who does not do that which he is instructed to do by proper authority, (2) the person who does only that which he is instructed to do.

Willingness to follow the direction of those to whom we are responsible is a virtue, and blessings accrue to all who are thus obedient. The Lord, however, expects self-initiative and rewards, with bonus blessings, those who extend themselves beyond the regular call of duty.

For behold, it is not meet that I should command in all things; for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward.

Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness. (D & C 58:26-27.)

Meeting minimum requirements is much better than neglecting one's duty entirely, but doing all that is expected and "then some" is the mark of the real leader.

Ward Teaching

Discernment Invaluable to Ward Teachers

Try to live so that there are no dark corners across which you have to draw a curtain, and try to put yourself in a position where there is nothing between you and the Lord, nothing cutting off your access to him.

If you do so live, then when you go into the houses of the Saints, not alone will they welcome you, but they will also love you; they will seek your counsel. It will not be necessary for you to act as inquisitors. It will not be necessary for you to put embarrassing questions. They will come to you for help in their troubles.

One of the great blessings which you brethren can have, who visit as teachers or otherwise, is the blessing of discernment. It is a rare blessing. Few of us have it to any extent. But discernment is the spirit which enables you or me, when we come into the presence of a man or woman, to have the impression come to us as to just what kind of person the one is to whom we are talking. This will be invaluable to you, as you can readily understand. (President J. Reuben Clark, Jr., Ensign Stake conference, Nov. 1, 1952.)

Ward Teachers' Report Meeting

Plan for Better Attendance Told

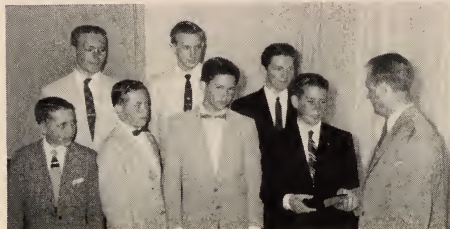
LEADERS in ward teaching are anxious to increase attendance at ward teachers' report meeting. One of the most productive methods of building up attendance is frequently overlooked. While division supervisors are expected to notify each ward teacher of the time and place of this meeting each month, senior ward teaching companions are also to share the responsibility of assisting in this project.

The ward teaching plan of the Church contemplates that ward teachers

shall do their teaching in pairs. It is the duty of senior ward teaching companions to take the initiative in arranging the visit, and since the obligation of teaching is not completed until the report has been made, senior companions should accept the responsibility of having their junior colleagues attend the report meeting with them.

If bishops have not instructed their ward teachers accordingly, it is recommended they do so at once. If this procedure is followed, there will be no misunderstandings. Senior companions will invite their junior companions to attend this meeting, and these young men will feel under obligation to accept the invitation. Better attendance will be the result.

BISHOP PRESENTS COMBINATIONS FOR PERFECT ATTENDANCE RECORDS, REDWOOD CITY WARD, PALO ALTO STAKE



Bishop William R. Callister is shown proudly presenting to seven Aaronic Priesthood bearers combinations of the Book of Mormon, Doctrine and Covenants, and Pearl of Great Price, for perfect attendance records for 1955.

PERFECT INDIVIDUAL AWARD SCORE FOR TWO YEARS, WITH NO SENIOR MEMBERS OF AARONIC PRIESTHOOD, RECORD OF MOUNTAINVILLE WARD, NORTH SANPETE (UTAH) STAKE

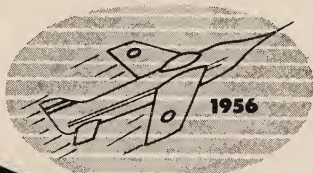


Here is a real record: Sixteen Aaronic Priesthood members under 21 enrolled, sixteen individual awards for two years, all of the nine priests have five individual awards, both teachers have four awards each; all Aaronic Priesthood members keep the Word of Wisdom and pay a full tithing; all priests and teachers do ward teaching; all deacons gather fast offerings—no inactivity among the Aaronic Priesthood under 21.

How could there possibly be any senior members of the Aaronic Priesthood in the ward? There aren't! Not even one!

Congratulations to these splendid young men, their bishopric, and Aaronic Priesthood leaders in the Mountainville Ward, North Sanpete (Utah) Stake.

**this is the year
COME TO THE FAIR**



CENTURAMA
100 YEARS OF ACHIEVEMENT



- Holiday on Ice of 1957
- Beauty Contest
- Sept. 17 —Kid's Day
starring Duncan Renaldo
(The Cisco Kid)
- Horse Racing
- Motor Cycle Races
- Horse Show
- Livestock

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**A CENTURY OF
ACHIEVEMENT
DEPICTED IN
HISTORICAL
EXHIBITS**

**UTAH
STATE
FAIR**

**AND INDUSTRIAL EXPOSITION
SEPT. 14th-23rd
Fair Grounds-Salt Lake City**

The Church Moves On

(Concluded from page 616)

August 1956

5 PRESIDENT David O. McKay dedicated the new nursery building adjacent to the Salt Lake Temple. The new facilities replace older ones, where small children may be cared for while awaiting the moment when they are taken into the temple to be sealed to their parents.

The Brigham Young University a capella choir was featured on the weekly "Great Choirs of America" broadcast of the National Broadcasting Company. This is the second Church group to be featured in this radio series. The program July 15th was provided by the Mormon Choir of Southern California. The broadcasts were pre-recorded and only heard in the East.

Servicemen in West Germany

(Continued from page 643)

with books supplied from the Deseret Book Co. which they sell at area conferences. Proceeds are donated to the Frankfurt am Main German branch building fund. The Heilbronn group headed by John Riding began sponsoring dinners and similar projects for the building fund there.

With the release of Elder Nash in August 1955, President Kenneth B. Dyer, who succeeded President Cannon in December 1953, selected Elder Lynn Eric Johnson, St. Anthony, Idaho, to fill the position of servicemen's co-ordinator, who is currently serving in that capacity.

Besides carrying forth the program previously described, the servicemen's organization has a broad program outlined to accomplish in the coming year. Foremost is an ambitious missionary program on two fronts: within the groups, and as part-time missionaries.

Those serving among the armed forces realize they are missionaries in a very unique position. They answer the many questions they are constantly being asked, and through the power of their testimony and the enthusiasm they display, they arouse the interest of those around them and frequently are invited to hold "cotage meetings." Those who have their wives here can invite others to their homes and there demonstrate the joy possible within a true knowledge of life and its purpose. Groups are urged to begin investigator classes, and

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tracts and pamphlets furnished by the general servicemen's committee have been liberally distributed to all of the groups. Copies of the Book of Mormon and other teaching aids are available from the Frankfurt bookstore. During 1955, eighteen converts were baptized through the servicemen's program. For 1956, the beginning goal has been set at one convert each group, and two copies of the Book of Mormon placed by each member. Inspiring results of this program are beginning to appear.

The other missionary approach is being encouraged wherever possible wherein part-time missionaries are called to work with the full-time missionaries among the German population, thereby doubling the contacting power of each missionary pair. Missionaries for this labor have been called in Stuttgart, Heidelberg, Frankfurt am Main, and Wiesbaden. A total of twenty-eight are presently serving.

The Bern Temple and the privilege of doing temple work there, now that English sessions are scheduled for those who have had their endowments, will be claiming the attention of servicemen throughout Europe. The first temple tour of servicemen and dependents from the West German Mission was arranged by the Frankfurt am Main American branch for February 23 and 24, and many other tours are being planned throughout the different areas.

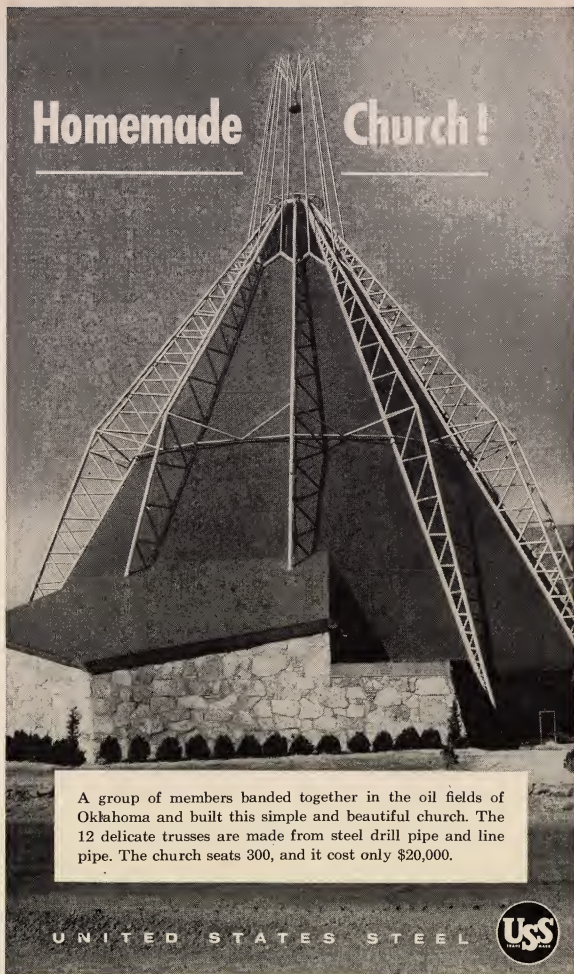
Enthusiasm is mounting in every quarter for the Berchtesgaden conference year.

Servicemen were also invited to participate in the mission-wide German youth conference held during the last week of July, 1956, in Wiesbaden where the Tabernacle Choir sang during its European tour. Several groups supplied singers who joined the two hundred voice youth choir.

An expanded program is being fostered to find LDS people who don't know of LDS meetings, and to activate those whose interest may have lagged. Personnel files are checked, liaison is established with post chaplains, notices are put in daily bulletins and papers, announcements are broadcast over the radio, posters advertising meetings are displayed throughout the camps, and personal contacting is done among all known LDS members. As can be seen by the map, there is a group close enough

(Concluded on following page)


SEPTEMBER 1956



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Servicemen in West Germany

(Concluded from preceding page)

for nearly all to attend meetings throughout the mission area. A great help can be rendered by those desiring someone to be reached within the mission if they will send the necessary information to the West German Mission, Frankfurt am Main, Bettinastrasse, 55, Germany. This has been done many times with heartwarming results. The closeness and love felt within the groups are very deep, and many who have never before felt the need of the Church find here a great spiritual awakening.

In connection with the above program, an intensified drive for all group leaders to write the bishops and quorums of men not receiving Church publications has been begun. Group leaders are furnished form letters and information for this purpose. The importance of these to the men cannot be over-stressed. Many times they stand between the man and his succumbing to the great pressures of the world around him, and they serve as excellent missionary aids. At the present, only from ten to twenty percent of the men are receiving this support.

With many fine accomplishments behind it and many high objectives before it, the "Modern Mormon Battalion" marches on.

The strength it exhibits is best described by LDS Chaplain Theodore Curtis, Jr. Asked to speak to the Protestant chaplains on ways they could improve their "Protestant Men of the Chapel" program for lay personnel participation, Chaplain Curtis cited the activity being done among the LDS groups, and pointed out: "Wherever you have two LDS men come together, you have a 'Men of the Chapel' organization. Their program does not require pushing by monthly banquets with distinguished speakers. In fact, we have to get out of the way to keep from being run over."

There Were Jaredites

(Continued from page 632)

"I remember," said Blank, "that in the Book of Mormon Lehi had something like the equivalent of Jared's shining stone, and that was the Liahona. And we are told very plainly that there was 'a type in this thing.' (Alma 37:39-46.)

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"That is thoroughly characteristic of oriental thinking," Dr. Schwulst observed. "In a recent study on the Urim and Thummim, Schoneveld has emphasized the idea the Urim does get its name from the root *Or-*, which means light and does imply that it was some sort of shining stone; it was the chief jewel of the twelve gems on the ephod of the high priest, which were nothing less than 'the symbol of God's presence.' According to Schoneveld, these stones were not introduced by Moses, 'but were already known in the times before the institution of the high priest's ritual clothing.'⁵⁵ It has also recently been shown that the peculiar endings of the names *Urim* and *Thummim* are not Hebrew plurals at all, but much older endings."⁵⁶

"Strange how everything points to another people," Blank observed.

"Yes, Lucian already gives us a hint when he says that the Deucalion or Noah revered at the Syrian shrine was not a Greek or Oriental but a Scythian—an Indo-European from the north."⁵⁷

"Where did the Sumerians come from," asked F., "if they brought their culture and legends with them into Mesopotamia?"

"No question has been more debated than that one," was the reply, "but as of today we can do no better than to follow Speiser, who has sought the original home of the Sumerians long and diligently, and now concludes (where is that note?): '... the Sumerians arrived at the head of the Persian Gulf ... from the east, probably by sea, although their original home ... has to be sought beyond the Iranian province,' that is, away off in the middle of Asia somewhere—Speiser offers three suggestions: 'Transcaucasia, Transcasplia, and Farther Asia.'⁵⁸

"Then who knows what may lie behind all this?" cried the perplexed F.

"One thing is certain: it is a world we dream not of. If the story of Jared's boats is not a true one, it is certainly a supremely clever tale, incredibly ingenious to have come from anyone in 1830."

"Let us sum up this business of the shining stones as it stands," Blank suggested.

"A good idea," replied the Orientalist, "especially since I have led you on such a tortuous way. Well then,

(Continued on following page)

SEPTEMBER 1956

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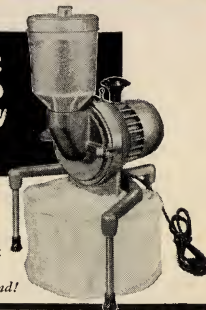
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There Were Jaredites

(Continued from preceding page)

first we found, tucked away in the corner of an old, obscure, and completely neglected Jewish writing a very brief passage that suggested, along with alternatives, that Noah had shining jewels or stones in the ark, which he used for telling night from day rather than as illumination. That is all the Jews tell us, so far as I can find out, and it is not much. Next we found some traditions about the forming of shining stones by a heat process, and noted that the world-wide dispersion of those traditions indicated their great antiquity. We found then that the shining stone thus produced everywhere went by the same name and was thought to possess the same marvelous properties and powers, the most remarkable of which was its power to enable its owner to pass through the depths of the water. Next it was easy to identify this stone with the very stone that Alexander the Great lost in the Euphrates in an episode which many scholars were quick to identify with a central occurrence in the Gilgamesh epic: the loss of the plant of Life which had once belonged to Utnapishtim, the Babylonian Noah, who alone could tell the hero Gilgamesh where and how to obtain it. Then we turned to the most renowned survival of a cult of Noah in the ancient world and found that the most remarkable cult object at that shrine was a wonderful stone that shone in the dark—Lucian actually claims to have seen it in operation. . . .

"A monument to human gullibility," F. interposed.

"You miss the point entirely," Blank countered. "This stuff does not rely on its historical accuracy for its significance."

"What would you say was significant about it, then?"

"For one thing it illustrates beautifully a thing we are now pointing out with increasing insistence, namely, that the wild, exotic, unbridled oriental imagination we hear so much about simply does not exist. Where, for example, could you find a more complete and total lack of creative imagination? The same old motifs occur over and over again for thousands of years, the only changes being the accretions of equally unoriginal

local stuff and the inevitable inaccuracies of transmission. Of originality not a spark! Always the same thing over and over again."

"In other words, the wild excesses of the oriental fancy are themselves largely an invention of the wild excesses of western fancy!" Schwulst laughed.

"I think that is extremely important, for it shows that when we get a theme like the shining stones, we can be sure that it is not the product of some imaginative village storyteller but began either as a real event or by some unique and forgotten act of general literary creation."

"As a matter of fact," Schwulst commented, "it has been shown time and again that your village storyteller is one of the most reliable depositories of archaic lore, which he preserves intact through the centuries: No one could be less guilty of imagining things!"

"But what if the Ether story is only literary creation?" asked F.

"That makes no difference to its value as evidence. For the question is not, 'How did the author of that book know about those events?' but simply 'How could he possibly have known anything about those stories?' Remember, the key to the whole thing was the Gilgamesh epic which was not discovered until long after many editions of the Book of Mormon had appeared; without that source all the other materials from East and West remain quite meaningless. But as soon as students had access to that work they began pointing out borrowings and connections on every side, all pointing to a common origin. Knowing nothing, though, about the book of Ether, the scholars have obligingly demonstrated, among other things, that the wonderful Pyrophilus which has all the properties of Jared's stones is to be found ultimately in the possession of Noah. Of those same stones the Talmud preserves a dim but unmistakable memory, a mere hint from which the details in Ether could never have been reconstructed, but none-the-less a witness which puts a final stamp of authenticity on the old story. More than that I cannot tell you now."

(To be continued)

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³¹The rabbis "could not explain the meaning of Zohar . . ." *Midrash Rabbah*, Trsl. H. Freedman (London: Soncino Press, 1939), I, 244.

³²*Ibid.*, citing *Midr. Rab.* XXXI, 11.

³³*Loc. cit.*

³⁴*Talmud Jerushalmi*, Pesachim I, i, Schwab Trsl., Paris, 1882, V 2, cited by E. Mangeot, in F. Vigouroux, *Dictionnaire de la Bible* (Paris, 1894), I, 923. Mangeot's own reflection is that "it is ridiculous to say with Rabbi Abia-ben-Ze'ira that in the midst of the darkness of the Ark Noah could distinguish day from night by the aid of pearls and precious stones, whose luster grew pale by day and shone forth by night."

³⁵M. Mielziner, *Introduction to the Talmud*, (1894), p. 62.

³⁶*Ibid.*, p. 92.

³⁷The Babylonian Talmud, "so rich in dialectical subtleties, and so full of technicalities and elliptical expressions, offers to the translator almost insurmountable difficulties. . . . It would sometimes require a whole volume of commentary to supplement the translation of a single chapter of the original. . . . This explains why the various attempts at translating the whole of the Babylonian Talmud have, thus far, proven a failure, so that as yet only comparatively few Masechtoth of this Talmud have been translated, and these translations are in many cases not intelligible enough to be fully understood by the reader who is not yet familiar with the original text and with the spirit of the Talmud." *Ibid.*, pp. 89-90. Yet this Talmud is far simpler and infinitely better known than the Palestinian Talmud!

³⁸"The old Indian literature is full of the theme," according to J. J. Meyer, "Das unverbreitbare Herz und der Edelstein Pyrophilus," *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 86 (1932), p. 97. Though many jewels have been suggested as the original shining stone—sapphire, smaragd, etc., the favored candidate in Indian lore is the ruby, called the sun stone because of its fiery nature. *Ibid.*, 95 ff.

³⁹Regardless of the original substance, it was the hardening and purifying action of fire that achieved the miraculous transformation: it was believed that even hailstones, clear crystalline pellets, could be used to create jewels by fire! *Ibid.*, pp. 95-97. The result was always a clear crystal, *ibid.*, p. 99.

⁴⁰*Ibid.*, p. 97. Wilhelm Printz, "Gilgamesh und Alexander," *Ztschr. d. Dt. Morgl. Ges.*, 85 (1931), 196-206.

⁴¹Meyer, *op. cit.*, p. 99; Printz, *Op. cit.*, p. 200.

⁴²Printz, *op. cit.*, pp. 196 ff. quotes relevant passages from Albertus Magnus, Thomas Cantimpratus, Conrad of Meigenberg, Vincent of Beauvais, Volmar, and others, all of whom give slightly varying versions.

⁴³The Aristotle passage is lost, though it is referred to as a source by later writers. and quoted by an unnamed fourteenth century writer in a passage reproduced by Printz, *op. cit.*, p. 197. An earlier version than the Alexander story is given by a Scholiast to a lost play of Sophocles, in A. Nauck, *Tragicorum Graecorum Fragmenta*, 2nd Ed., (Leipzig, 1889), p. 209.

THE IMPROVEMENT ERA

"It is called a *pharmakon agerasias* or "specific against old age" in the fragment cited in the preceding note; see below, n. 46.

⁴⁶Printz, *op. cit.*, pp. 189-200.

⁴⁷P. Jensen, *Assyrisch-babylonische Mythen und Epen*, in *Keilinschriftliche Bibliothek* (Berlin, 1901), VI, 250-3. Lines 282 ff. from the XI Tablet of the Gilgamesh epic will illustrate the remarkable commingling of familiar motifs in this very ancient epic:

I will disclose, O Gilgamesh, a hidden thing
and . . . tell it to you.
That plant is like a thorn in the field.
Its thorn will pierce thy hand like a thorny
vine; it will pierce through thy hand.
When thy hands grasp that plant, thou
canst return again to thy land.
When Gilgamesh heard this
He opened the . . .
He tied heavy stones on his feet,
And they dragged him down into the
cosmic ocean (and he found the plant).
He cut the heavy stones loose, and
A second one he cast down to his
* * * * *

Then Gilgamesh (on the way home) saw a
pool of water, which was cold,
He went down into it and washed himself
with water.
A serpent smelled the fragrance of the plant,
came up . . . and took the plant away.
Then when he came back he mocked and
taunted (Gilgamesh),
Then Gilgamesh sat himself down and
wept. . . .

Though the stones on the feet are the key to the story, according to Printz, identifying the plant of life definitely with the shining stone Pyrophilos, which Alexander lost in the same way, even the casual reader will note in this brief excerpt various striking parallels to the story of man's fall.

⁴⁸H. Stocks, in *Beyrutus*, IV, 12.

⁴⁹Lucian, *De Syria Dea*, 12-13. Stocks, *op. cit.*, IV, 7-8, noting that Lucian's flood story is neither Babylonian nor Greek. He maintains, p. 10, that Lucian rightly refers to Deucalion, the local Noah, as a Scythian. Gilgamesh's friend and double Humbaba is obviously the Kumbabus whose legend Lucian here recounts: it is a version of the sacrifice and resurrection motif.

⁵⁰Lucian, *op. cit.*, 13.

⁵¹*Ibid.*, c. 32.

⁵²A. Jirku, "Der Kult des Mondgottes im altor. Palästina-Syrien," *Ztschr. d. Dt. Mgl. Ges.* 100 (1951), 202-4, showing that the cult was prominent both at Ras Shamra and Jericho in very ancient times. The prominence of Kumbabus alone at the Syrian shrine is enough to guarantee the great age of its rites.

⁵³Macrobius, cited in Stocks, *op. cit.*, p. 15.

⁵⁴C. Clemen, *Lukians Schrift über die syrische Göttin*, Heft 3/4, 1938, of *Der Alte Orient*, No. 37, p. 42.

⁵⁵Stocks, *op. cit.*, p. 6.

⁵⁶J. Schoneveld, in *Orientalia Neerlandica*, p. 222.

⁵⁷A. Jirku, "Die Mimation in den nord-semit. Sprachen . . ." *Biblica*, 34 (1953), pp. 78 ff.

⁵⁸*Supra*, note 48.

⁵⁹E. A. Speiser, in *Hebrew Union College Annual*, 23, p. 355.

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Roselle L. Bump

Today's Family

ALLIE HOWE
Editor

About Face to Success

by Allie Howe

WHEN I WAS first married, I disliked housework and disliked the kitchen above all," confessed Sister Roselle L. Bump of Des Moines, Iowa. "I even disdained to put on a house dress. Then one day I suddenly reasoned that I certainly was not going to be happy in this frame of mind; after all, I was married, so I had better get busy and do something about it. By working on my attitude I began to take an interest in the house, but cooking was a problem.

"I'll never forget the day my husband called and said he was bringing a man from the head office home to dinner. I was frantic. I knew next to nothing about preparing a meal. All I could do was try, so among other things I started preparing a rice pudding. The recipe said three cups of rice. Well, I kept dividing and dividing the overflow of rice into one pan and another and then another until I was finally using the dish pan. I spent the entire day preparing the meal. I'm sure it must have been in spite of my dinner and not because of it that my husband kept his job."

With her resolution to become a good housewife, Sister Bump opened her eyes to the homemakers about her, observed their "tricks of the trade," started studying the newspapers and magazines, and over the years she has made a collection of recipes and helpful culinary suggestions.

"Once I started in the kitchen, I loved it. It is the part of my home I enjoy most of all, although I am happy with housekeeping generally."

Missionaries who have labored in Des Moines (and who appreciate good food more than missionaries?)

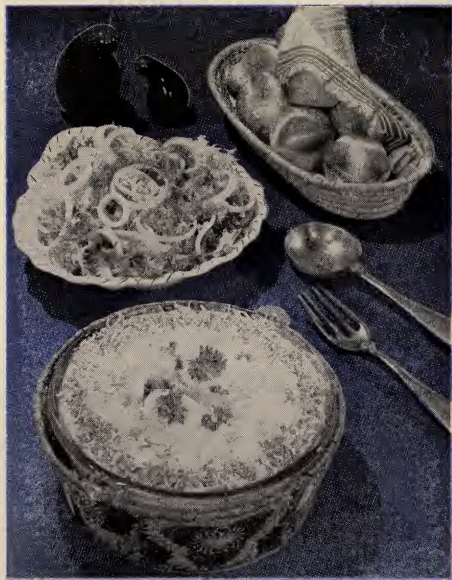
all acclaim the spreads of Sister Bump as something to be remembered. If the missionaries cannot go to her home, she takes food to them.

Because she now enjoys cooking, Sister Bump has designed her newly remodeled kitchen to offer facility and provide accessibility to her housewares. In a large measure the kitchen is her living room, and one of its finest features is a desk from which she conducts the business of her home. One of the big drawers is especially tabbed IMPROVEMENT ERA because Sister Bump is the Des Moines Branch ERA director. From a small beginning of eight subscrip-

tions in the branch in 1952, her continuous and persistent efforts have resulted in the Hall of Fame award for the branch in 1956. That one big drawer in her kitchen desk is an important one.

Another big drawer is set aside for the Primary. Sister Bump has worked in this branch auxiliary and is now the Central Iowa District Primary supervisor. Although she enjoys this work, she seems to reflect a special enthusiasm as she tells of the Relief Society dinners of which she has been chairman in Des Moines.

She has had many requests from members for these recipes:



Here is shrimp all dressed up in a delightful soufflé, garnished with grated cheddar cheese and hard cooked egg rings.

Know Your LDS Cooks

—Photo Courtesy of the Kellogg Company

German Potato Salad

Plan $1\frac{1}{2}$ potatoes for each person. Boil with skins on until tender. Peel when cool. Slice layer of potatoes in casserole, salt and pepper and sprinkle lightly with flour, layer upon layer, until all potatoes are used. Fry $\frac{1}{2}$ pound of cubed bacon until golden brown. Add one large Spanish onion cut fine but do not brown. Pour bacon, grease, and onion over potatoes. In this same frying pan put:

$\frac{1}{2}$ cup vinegar (or add more to suit taste)
 $\frac{1}{2}$ cup water and bring to boil and add $\frac{1}{2}$ cup sugar

Pour mixture over potatoes and stir until sweet-sour taste results. Bake in slow oven, 300° F. for 30 minutes. Keep in a warm oven until ready to serve. Serves six.

For one of the late autumn patio dinners or for any season, Sister Bump suggests:

Barbecued Spareribs

4 to 5 pounds spareribs.

Cut into servings. Place in roaster in layers, salting and peppering each layer, and put a slice of onion on each serving; sprinkle with celery seed, and spoon the following sauce over each layer:

2 bottles catsup
 $\frac{1}{3}$ to $\frac{1}{2}$ bottle tabasco sauce (go easy)
 5 tablespoons liquid smoke

Bake, covered, in slow oven, 300° F., two to three hours.

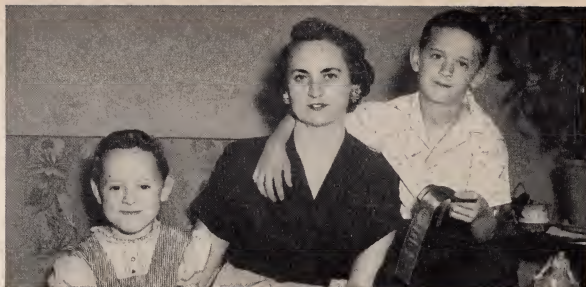
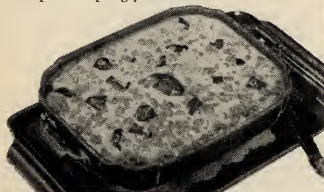
Fresh Corn Scallops

2 cups cooked corn, cut from cob (or 2 cups canned niblets)
 1 teaspoon grated onion
 2 tablespoons chopped pimiento
 1 cup cracker crumbs
 salt
 pepper
 2 to 3 tablespoons butter
 $\frac{3}{4}$ cup of milk

Mix corn, onion, and pimiento. Alternate layers of this mixture with cracker crumbs and seasonings in greased casserole. Dot with butter. Pour milk over

(Continued on following page)

Fresh from the oven, this fresh corn scallop is temptingly delicious.



Her hobbies are jewelry-making and cooking

Salt Lake City Cook Wins Championship

Becky Ann and Laurence have a right to be doubly impressed with their mother's awards... Mrs. Albert Urry won them in two different states. She won a blue ribbon at the Nevada Elko County Fair and a championship at the Utah State Fair. This was last year and Mrs. Urry's first year of cooking competition.

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Know Your LDS Cooks

(Continued from preceding page)

mixture and bake in hot oven, 400° F., 20 minutes. Serves six.

Other casserole favorites of our cooks are:

Shrimp Soufflé

- 1 can shrimp, 5 ounce or 7 ounce can
- 5 slices buttered bread cut into ½ inch cubes. No crust.
- ¼ pound American cheddar cheese, grated
- 3 or 4 eggs
- ½ teaspoon dry mustard
- ½ teaspoon salt
- ¼ teaspoon pepper
- ¼ teaspoon paprika
- 2 cups milk

Butter casserole dish. Alternate layers of bread, cheese, and shrimp. In separate bowl, mix eggs slightly and add to them the salt, pepper, paprika, and milk. Pour over casserole. Set in pan of hot water and bake 50 to 60 minutes, in 350° F. oven. Leave shrimps whole or cut in half if too large. Do not use processed cheese. Serves four.

Tenderoni Soufflé

- 1 cup tenderoni
- 1 cup soft bread crumbs
- 1 cup cheese, grated
- (or ½ pound processed cheese)
- 1 cup hot milk
- 2 eggs, beaten

Cook the tenderoni in salted water. Do not blanch. Mix above ingredients together in order given.

- ½ cup butter, melted
- 1 onion cut fine
- 2 oz. pimento, cut fine
- 1 small green pepper, cut fine

Simmer these ingredients until soft, then mix with the above. Turn into buttered dish 10" x 14" and place in refrigerator overnight. Remove prior to baking until casserole is room temperature. Then bake from one to one and a quarter hours at 300° F. Serve with sauce made of condensed mushroom soup with added mushrooms or with a white sauce with almonds and sliced stuffed olives added. Serves eight.

Other recipes for which Roselle Bump is well known are her ginger krinkles and rhubarb chiffon pie.

Ginger Krinkles

- ¾ cup shortening
- 1 cup brown sugar (packed)
- 1 egg
- 4 tablespoons molasses, generous
- ¼ teaspoon salt
- 2 teaspoons soda

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1/2 teaspoon nutmeg
1 teaspoon cinnamon
1 1/2 teaspoons ginger
2 1/4 cups flour, not sifted first

Cream shortening and sugar very thoroughly; then blend in beaten egg and molasses. Sift dry ingredients together and stir into creamed mixture and place in refrigerator to chill.

Shape dough into balls. Place on greased baking sheet about two to three inches apart. Press down lightly with fork dipped in water, and sprinkle with sugar. Bake in 350° F. oven 12 to 15 minutes. Watch carefully because they scorch easily.

Rhubarb Chiffon Pie

1 package lemon gelatin
3/4 cup boiling water
1/4 to 1/2 cup sugar (depending upon sweetness of rhubarb)
1 lemon, juice and grated rind
1 cup whipping cream
2 cups cooked sweetened rhubarb
1 10-inch pie shell

Dissolve gelatin in boiling water. Add sugar, lemon juice, and grated rind, and chill until consistency of unbeaten egg white. Whip. In separate bowl whip the cream, add a little red food coloring to the rhubarb, fold into the cream, and add into the whipped gelatin mixture. Make certain rhubarb is not cold when adding the food coloring; otherwise the coloring will not blend. Put mix in refrigerator and allow to thicken, stirring occasionally. When it appears ready to stay mixed, spoon into baked pie shell and chill until firm. Chilling overnight is usually best.

Sister Bump recalls that one of her most interesting experiences was receiving a "fan" letter after she and one of her recipes were featured in *Better Homes and Gardens* magazine. Since that time, our cook and her homemaker friend from Milwaukee, Wisconsin, have corresponded each Christmas.

These splendid recipes and the success of our cook suggest that if the attitude is right, cooking can become an art and a joy to any housewife. Roselle Bump of the Northern States Mission stands as evidence that some cooks are made and not born.



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Preserving the Autumn Colors

by Alice Whitson Norton

WHEN Jack Frost waves a magic wand
Across the wooded hills,
And purple grapes and ruscadine
A pungent odor spills,
I seem to sense in air and sod
A close contact 'twixt man and God.

TO SO MANY people, autumn is a
time of sadness; the winds carry a
plaintive tune they know not at
any other season of the year; the
moon carries a glow unequaled by any
other season; the migratory birds,
whose keen wisdom sends them south-
ward with the first breath of autumn,
bring a sort of droop to our spirits.
The weather has a great deal to do
with one's feelings, but our common
sense should always overshadow
feelings; yet using our brains, espe-
cially in the fall of the year, is one
of the things the human race fre-
quently overlooks.

I'm thinking now of the beauty that
slips right out from under our fin-
gers—beauty that we could, through
a little effort and perseverance, re-

tain for our personal pleasure for
months and months.

Let us take a look at a garden,
touched lightly by Jack Frost's first
autumn visit. Let us pause for a
moment at the asparagus bed; here
you will see sturdy asparagus stalks,
stripped of course of their ferny feath-
ers, but heavy with bright red berries.
Another frost will get them, but why
turn them over to the withering hand
of Jack Frost so readily when they
can add brightness to the house
throughout the long gray days of
November—even longer, if properly
preserved.

So let us cut these red-berry-laden
branches and store them along with
branches from the bronze barberry, the
oak-leaf hydrangea, and the autumn-
splotted chrysanthemum leaves.

But how, you question, can we
store these things and preserve their
beautiful colors?

It is not exactly easy, but it can
be done by using a good sized box

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and packing the leaves and berries, between layers of fresh sand. I have even preserved both the leaf and plume of crimson sumac by this method for weeks after the frost has withered their gorgeous beauty in the valley.

Now let us turn to our helichrysum—more commonly titled, the marigold or strawflower. No plant gives more in return for the labor expended than a bed of helichrysum; these flowers begin developing early in the summer, and they are easy to preserve. For this particular group of flowers, I gather them before they are entirely full-blown because I like the buds better than the full-blown flower. I cut them with long stems, tie in small bunches and hang up to dry with the blossoms down. I dry them in paper bags left slightly open at the top to dispose of any moisture and also to protect them from dust, and once they are dry I close the bag carefully, pack loosely in a big cardboard box and set them in my basement. These you will find especially valuable throughout the winter for brightening the home, using fern for greenness.

As early as June, I begin gathering long sprays of gypsophila, drying and packing by the same method; the result is bits of lacy whiteness at no expense during long, dark winter days.

The woods are veritable fairylands in October with the leaves from the oak family so bright and vivid in color. These, along with the sourweed and the red hawthorn and black hawthorn vines with their bright red berries, found trailing along old fences in out-of-way places, respond to packing in sand.

Therefore the color in our autumn gardens, as well as the beauty of wild things growing in profusion in the woods about us, can be preserved for home decorations long after old Mother Nature has tucked her babies away for a peaceful sleep in a dormant world.

SUMMER SONG

By Lance Delaney

THE BROWN BOY cartwheels down the lane
Merely to see what he can see,
Having no need for any gain.
Except green song, as wind blows free.
A boy and earth in summer weather
Are rhythm and song, joined together.

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**50 No. Main St.
Salt Lake City, Utah**

Pest Control In Food Storage

(Sixth in a series of articles on family food storage.)

FREQUENT and careful inspection should be made of food storage to protect against pest infestations in wheat, sacked flour, raisins, dried fruits, beans, corn, peas, rice, and other foods. Early destruction of beetles, weevils, cockroaches, or other pests is essential; otherwise the need for fumigation of not only the storage room but also the entire building may result.

At the first sign of any such pests, the Utah State Agricultural College and United States Department of Agriculture make the following recommendations: "Packaged foods, beans, whole grain, nut meats, and similar foods may be heated in the oven at a temperature of 150° F. for 20 minutes. The oven door may be propped slightly ajar to prevent overheating. This treatment will destroy all stages of insect pests if the food containers are not too large nor the food too deep to be heated through to 140° F. for 15 minutes during this treatment. Small grains being treated should be placed about one inch deep in shallow containers before heating.

"Infested raisins, dried prunes, and home-dried fruits may be placed in a small cheesecloth bag and dipped into boiling water for six seconds. Then the contents should be thoroughly dried before being stored in pest-proof containers, such as fruit jars. Pest-free food, kept in containers which insects cannot enter, will remain free from insect injury or contamination."

Kitchen cupboards as well as long-term storage shelves should be cleaned frequently. Some authorities advise once a month scrubbing with hot soapy water with emphasis upon all corners and places of possible insect retreat. "While shelves are bare, they may be sprayed with 5 percent DDT or 2 percent chlordane household spray.

"Spray spaces beneath cupboards, lower parts of walls, and the floor near places where food is stored. . . ."

Never allow any insecticide solution to touch the food, containers, or dishes, and avoid applying around flour for food will acquire the taste of some chemicals in the spray.

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"Chlordane 5 percent DDT 10 percent strength powder may be dusted behind radiators, on floors, and in ant runs. This will destroy ants, roaches, silverfish, and flour-infesting insects which travel over or rest on such insecticide-treated surfaces. However, chlordane should not be used to treat large areas of space in the home."*

Every precaution should be observed in the use of these insecticides as they are also poisonous to people. In the event a child or any person should get any of the spray internally, a dose of very hot soda water should be taken, to induce nausea, and the person should be rushed to a doctor. Any part of the body that is exposed during the spraying period should be thoroughly washed afterwards. The spray should never be allowed to remain on the skin.

By storing foods in pest-proof containers and following other recommendations for the care of your food storage, the problem of insect infestation will be greatly reduced. However, continual surveillance is important because prompt pest control is simple; postponed pest control is expensive and extensive. Regardless of all precautions, remember that pest control is an essential phase of any food storage program.

*Protect Your Food from Insects," by George F. Knowlton, Fact Sheet No. 33, U.S.A.C., Logan, Utah.

HANDY HINTS

Payment for Handy Hints used will be one dollar upon publication. In the event that two with the same idea are submitted, the one postmarked earlier will receive the dollar. None of the ideas can be returned, but each will receive careful consideration.

Layer cakes stay fresh when you place slices of fresh bread over the cut surface. Secure bread with toothpicks.—Mrs. B. H., Hermosa Beach, Calif.

When planning for a quilt, make your patterns of celluloid. You can then set these on your materials, mark around them with a pencil, and all your pieces will then be the exact size and shape.—L. L., Vero Beach, Florida.

Your little girl can get at least one season's added wear out of outgrown dresses if you make them into summer midriffs. Rip the waist seam and refinish the bottom of the blouse. Use the sash for banding the skirt. Such a dress doesn't look made over.—V. H., Detroit, Mich.

Cut a large supply of paper drawer liners at once. Place several liners in each drawer. When the top sheet is soiled, remove, and the drawer is fresh. Cutting a liner at a time is a nuisance.—Mrs. R. C., Cainsville, Missouri.

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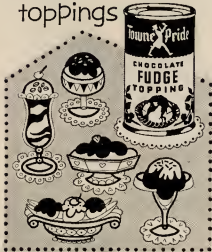
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"Carry Over"

(Continued from page 626)

I say but not as I do?" Or will the "Carry On" that we sing be an interpretation of the words of the Master, "Come, follow me." "Carry on

together. Follow me. Let us put our arms about each other and lift together. Let us establish Zion together. Come follow me. Carry on." Is that the spirit?

My brothers and sisters, the responsibility resting on you is greater

Another approach to the safety problem

Richard L. Evans

RECENTLY we approached the safety problem as a moral principle. Today we should like to consider safety as the evidence of an inner attitude, for the inner attitude of a person tends to carry over into all his outer activities. (We have talked before of temper as a mark of immaturity, and so, in many instances, are accidents—not immaturity of years only, but immaturity of emotion.) Safety engineers, safety devices, and all the signs of safety that tell us to stop, look, and listen, to think, to be courteous, to be cautious, all help to insure a measure of safety—as do laws and codes and rules and regulations. But, trite as it may be to say so, we must everlastingly remind ourselves that the human element always enters in. Safety is, after all, primarily a problem of people. People, for the most part, make situations safe or unsafe. Attitudes make situations safe or unsafe: Humility, integrity, courtesy, consideration, respect for life, respect for people, tend to make situations safe or safer. Anger, discourtesy, indifference, lack of humility, the cocksureness of conceit, and lack of respect for people, all contribute to making situations unsafe. (Also a bad conscience can make a situation unsafe. Any man whose conscience is gnawing at him doesn't have his mind on his work as well as he should.) Happiness and unhappiness in general are significant factors in the safety situation. Indeed, one physician recently reported that "unhappiness may be the principle cause of death in modern society."¹ Another survey suggests that "a religious outlook is good protection against sudden death"² and that "the high-accident group tended to be less conventional, . . . less in harmony with the world around them."² And it is easy to see why it is so. If a person understands life's purpose and respects his God-given privileges, he is less likely to be trash, and more likely to respect his own safety and survival, and that of others also, while the resentful or unconventional person is less likely to consider consequences. And we would say to all who have been given the privilege of living life: Preserve it against abuse, against illness, against accidents, your own and all others also. Be alert. Be courteous. Be cautious. Be considerate. And don't strike out on any road or any job or any errand in anger. Live long and well and thoughtfully, and let other men live likewise—to a fullness and wholeness and happiness of life.

"The Spoken Word"

FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING
SYSTEM, JULY 22, 1956

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¹Dr. Kenneth Appel, President of the National Commission on Mental Illness and Health. (See *Time*, May 14, 1956, page 68.)
²Findings of University of Colorado team headed by Psychologist John J. Conger. *Ibid.*

than you realize. Your responsibility to convert the youth of Zion is as great as the responsibility resting upon any missionary in any mission of the Church. You must be missionaries. Every MIA officer must be a missionary. Every chapel must be a mission field. Every class must be a mission field, and every child who comes to MIA must be considered an investigator of the gospel. We fail in our mission if we fail to convert these young people so that they can "carry on."

In a spirit of faith and prayer, in a spirit of genuine devotion on your own part, will you seek this conversion? There is no real obedience without conversion.

Yesterday I had the privilege of listening to Mr. Wilson who is here from the general headquarters of the Boy Scouts of America. I hope he will forgive me if I refer to a little story he told in the address he gave in the Assembly Hall. He spoke of some of our American soldier boys who were put ashore in a Japanese-held island. One of these boys was captured, and the enemy thinking that the boy might give them secrets, tortured him terribly. They whipped him into unconsciousness, but he was determined to be loyal to America, and with each lash of the whip he said to himself, "A Scout is trustworthy. A Scout is trustworthy," and he said that as he lapsed into unconsciousness.

It was a "carry over" in a magnificent way, wasn't it? A "carry over" from Scout training, so that this boy, when faced with the great torture that came to him, remembered the teaching. It sealed his lips. It developed a greater loyalty than ever in his soul.

Now when boys and girls from your classes meet temptation, and that temptation beckons them, will they say, "A Latter-day Saint is chaste. A Latter-day Saint is clean. A Latter-day Saint is faithful. A Latter-day Saint is devoted. A Latter-day Saint is obedient. A Latter-day Saint is true." Will that be their response? If it is, then you will have achieved your "carry over." You will have obtained a conversion, and the youth will "carry on."

But will you remember that we must have a "carry over" before we can have a "carry on." This is my humble prayer, in Jesus' name. Amen.



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Melchizedek Priesthood

(Concluded from page 667)
sidered by the First Presidency and the one
chosen by "lot," much as Matthias was.¹¹

Eighth—Sustaining the New Apostle:

After the selection has been made by the President of the Church of the man to fill the vacancy in the Quorum of the Twelve, the President of the Church presents his name to his Counselors for their sustenance and then to the members of the Quorum of the Twelve. Thereafter the person selected is presented to the body of the Church at a general conference for a sustaining vote.

Ninth—Ordination, Receiving the Keys, and Setting Apart:

These things having been accomplished, the brother is then ordained to the apostleship. This ordination is usually performed by the President of the Church; however, he could delegate one of the other brethren to perform the ordination.

At the time of his ordination, all the keys pertaining to the apostleship, to the priesthood, and to the building of the kingdom of God are bestowed upon the new apostle; and he is set apart to be a member of the Quorum of the Twelve and as one of

¹¹Ibid., vol. 3, p. 150.

the General Authorities of the Church of Jesus Christ of Latter-day Saints. This has been the practice since the days of the Prophet Joseph. President Joseph Fielding Smith has written the following regarding the apostles receiving "the fulness of the keys and priesthood:"

President Brigham Young and the other members of the Council of the Twelve had the fulness of the keys and priesthood conferred upon them by the Prophet before his death, so that any one of them could act, each in turn, should he come to the Presidency, and all he would then need would be the setting apart. All of the members of the Council of the Twelve today have had conferred upon them all the keys and authority necessary to be exercised by anyone who might reach the Presidency, and then he would be set apart.¹²

Tenth—Tenure of the Apostles:

It has been the practice in the Church to retain the apostles in their positions as members of the Quorum of the Twelve as long as they remain faithful Latter-day Saints and honorable apostles. After having received the apostolic appointment, the vast majority of the apostles have retained that divine appointment and remained in the position as members of the Quorum of the Twelve until their deaths.

¹²Ibid., vol. 3, pp. 106-107.

These Times

(Continued from page 610)
life and its issues? For example, are the Mormon people in North America really aware of their urban status and its significance? Urban life is highly competitive, highly organized, highly specialized, highly interdependent. The "power" structure is broader and more complicated. This means that the hard-driving urbanite, to capture his dream of Eden, actually goes far beyond his simple "territory." Instead he drives through a maze of corporation law, markets, production schedules, manufacturing and distributing, transportation and advertising problems, in the mad attempt to "reach the top." In Ruritania, he soon reaches the end of the north forty. To acquire the next forty, and then go on, spells real conquest over things and things in nature. Translated to the city, the drive is translated into the drive for power over or with human beings—the organization of big business, big labor, or big government—in order finally to sit under the vine and fig tree (translated to mean

membership in the most prominent country club, ability to entertain the loyal employee-retainers and relatives at a suburban estate, and perhaps commute in a private plane). The neighbors are just other people in the power structure, trying "to get ahead" or "get on top." "Ahead" and "on top" in modern America is quite a race, stimulating, and perhaps rewarding. But as mentioned in a recent piece on the subject of mental health, are we forsaking our primary groups—the family, the neighborhood, the small community? Is there a relation between living in the suburbs, driving madly to the city for work, then madly back to the suburbs at night—and our mental anxieties? Can one live in Eden and Babylon at the same time? (Some folks in Westwood Village, north of Wilshire in Los Angeles, or in Scarsdale, N.Y., or Cottonwood, Utah, seem to think so and maybe it is possible.)

The 1950 census classified only 11.7 percent of Utah's population as "rural farm population," compared with about

15 percent for the nation as a whole, The rest were adjudged urban or rural non-farm people. The mobility of people, on wheels and wings of all sorts, plus radio, renders the ancient concept of territory more difficult in practical ways. Even the rural today are urban—and vice versa! At a ward conference it is not unusual to hear a bishop report that "during the past year we received into the ward 396 recommends and sent from the ward 387 recommends." Then he will state that the total population on January 1 was, let us say, "865."

Much moving about is due not only to rapid means of communication and the volatile economic demands of urban society, but also to the quest by modern Adam and Eve for paradise regained. In the meantime life changes. The past fifty years has seen a great increase in non-territorial groups, groups that cross boundary lines, instead of the territorial group, the association based on ward, stake, commercial or political or other district lines and boundaries. This is true in international politics and business. Mark the foreign business interests of your own neighbors who formerly transacted only locally or nationally. It is also true in the social life of the Mormon family that attends Church in the territorial ward, then rushes to the extra-territorial church history, missionary, or other informal, church-related club or association that marks much of the real inner active life of the Mormon community, but whose statistics never get into the records.

Man and territory or organizations strictly related to territoriality have been identified for a long, long time. Perhaps extra-territorial associations represent a recent dimension in the search for Eden. However, in contemplating this fact do not overlook watering the back lawn and the geranium in the window box during the remainder of the summer. Your own Eden is probably right there, unrecognized, waiting to be regained.

BEFORE THE SUNRISE

By Cherry McKay

WATER flowing through the meadow,
Trailing mists, that rose to follow,
Mists that rose off, in the air;
Light of dawn was not yet there.

This I saw before the sunrise
From the train's berth; equiposed
Poplars walked in stately pairs;
A lone bird winged into fair airs.

This through time I still can see
Beyond my passing pane, the three:
Poplars, waters, bird withdrawn—
Silence waiting for the dawn.

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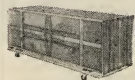
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Your Page and Ours



ELDERS QUORUM RAISES FUNDS

MEMBERS of the elders quorum of the Lanakila Ward had a fund-raising project last Memorial Day to assist three missionaries in Japan and two serving work-missions at the Church College of Hawaii. Four pigs were placed in the imu (oven in the ground) about midnight and taken out about 5:00 a.m.

The wives of the elders assisted in cutting and packaging the meat, which was then delivered all over the city in plenty of time for the holiday dinner. About \$350 was raised.

Dear Editors:

IT IS HARD for me to put into words my thanks for THE IMPROVEMENT ERA. It is in truth an inspiring magazine.

I enjoyed so very much President Hunter's articles, "Archaeology and the Book of Mormon."

My husband is from Mexico; his grandmother is a Toltec Indian. We have been married five years, and his interest in the Church began with his reading articles about "his people." He was baptized on June 2, 1956.

Since his investigation, our home has become a different place. His obedience to the Word of Wisdom has made our family united in all things.

Again my thanks for this wonderful magazine.

Sincerely your sister,
/s/ Joyce Sanchez

Cottsburg, Ind.

Dear Sirs:

WE WOULD like to express the joy that we receive from THE IMPROVEMENT ERA. Now that we are away from Utah it is even a bigger thrill to have this magazine in our home.

In "These Times" in the June 1956 issue it talked of marriages that had taken place over the last few years. The average median, etc., was especially interesting to us because we were married in 1953 and were part of the statistics.

It is also nice to read the words of our leaders in the conference reports.

Sincerely,
/s/ Ralph and Joyce Wheeler

MIA MAID ROSE TYING CEREMONY

THIRTEEN GIRLS (one hundred percent of the class) were given their Mia Joy and individual awards at the third consecutive Mia Maid rose-tying in the North El Monte Ward, Covina (California) Stake. Victoria Reynolds, teacher of the class, earned her Mia Joy and individual award along with her girls. Left to right



"ONLY YESTERDAY"

WE HAVE a clipping from the Ogden (Utah) *Standard Examiner's* "Only Yesterday" column which pinpoints what may be the first athletic activity of the YMMIA. It says "fifty years ago . . . Earl Pardoe started a gymnasium in the LDS Fifth Ward Institute. The classes are given Wednesday nights, one for juveniles and one for older people."

Dr. T. Earl Pardoe of Brigham Young University, who formerly served for many years as a member of the YMMIA general board, says: "Bishop John Watson let us have the amusement hall on Wednesdays for MIA activities. In order to have the privilege of using the gym you had to attend classwork in MIA."

"Stringam Stevens . . . was my right hand man. We had the largest attended Mutual in the Weber Stake, then all of Weber County."

—Submitted by "Stu" Eccles.

North Bay, Ontario, Canada

Dear Friends:

NEVER HAVE I found any magazine as completely worth while as THE IMPROVEMENT ERA. I find every article to be of some value, and I know that each will prove to be more so in the future. The articles by the General Authorities I find inspiring and always helpful.

Since I am a recently baptized member, there are many things I have to learn, and the more I study, the more I realize how limited my knowledge is. The ERA is certainly helping me.

I appreciate your co-operation, and again I say thanks for your wonderful magazine.

Sincerely,
/s/ Betty Nicholls

Cannes, France

Dear Brethren,

I WOULD like to thank you for the wonderful opportunity that I have each month to read the words of our inspired leaders in THE IMPROVEMENT ERA, especially for the last issue with the April conference talks. It is a spiritual feast to read what our Church leaders have said. The printed page comes alive with their inspired words.

I am grateful that a magazine exists wherein we can find new guidance each month. I appreciate it more and more since I have been on my mission.

I will always be thankful to my home ward for sending me this subscription.

Your brother,
/s/ Elder Robert W. Nelson

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peaches and *go together!*
U AND I SUGAR

Fall fruit is ready for eating and for canning... and fruit and U and I Sugar just naturally "go together." For canning, and for topping those fresh fall fruits, always buy U and I Sugar. You can't buy a finer, whiter or easier-to-use canning sugar.

**Get the big 10-, 25-, 50- or 100-lb.
bags for canning time**





Will you be ready for his freshman year?

Right now it's about all Mom can do to get Junior (and his kibitzing brothers and sisters) scrubbed and combed for their first day of the new school term. But someday soon, we hope that she and Dad will give some serious thought to another first day of school—the day Junior becomes a college freshman. A long way off? No, indeed, just ask the parents of this year's freshmen!

HOW A BENEFICIAL LIFE "PLANNED FUTURES" PROGRAM CAN HELP:

If you start now, while your son (or daughter) is still in elementary or junior high school, you can make sure he has the money he will need to complete training for the career of his choice . . . just one of the many family financial needs covered by Beneficial's complete insurance programming known as "Planned Futures." Ask your friendly Beneficial Life agent about it today, or write for the helpful free folder on "Planned Futures."

BENEFICIAL LIFE
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David O. McKay, President